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Student teachers' intercultural learning through pedagogical intercultural community encounters in Greece.

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Student teachers' intercultural learning through pedagogical intercultural community encounters in Greece.

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Signed on behalf of the Faculty of Humanities and Social Sciences

Στον μπαμπά μου, Γιώργο Πολυμενάκο (1952-2016)

To my dad, George Polymenakos (1952-2016)

BANKSY

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Thank you!

Abstract

Experiential intercultural learning (IL) is considered crucial for student teachers so that they may act responsibly as intercultural educators and address inequalities in a multicultural world. In crisis-stricken Greece, studies consistently report teachers' challenges in promoting intercultural education. The experiential IL initiatives that have been investigated to date have mainly focused on study abroad experiences or on-campus interactions among peers. There has been limited research on the opportunities afforded by intercultural encounters in the local community. These can in fact be more challenging than those in study abroad or higher education contexts.

In order to address this gap, this thesis qualitatively explored student teachers' experiences of Pedagogical Intercultural Community Encounters (PICEs) in two departments of pre-school education in Greece, applying Dewey's experiential learning theory. Participants had to carry out projects that required them to go off campus and encounter diverse individuals in the respective local communities. These encounters mainly involved individuals of immigrant background, refugees and Roma children. The data were gathered through individual interviews with each participating student and through students' written reflective texts.

The inductive thematic analysis revealed that PICEs can be conducive to student teachers' IL. Firstly, they help students to transform their attitudes towards culturally diverse people and to envision fostering change in others. Secondly, PICEs enable them to better understand the complexity of diversity by navigating the boundaries of equality, similarity and difference. Thirdly, through PICEs student teachers are actively involved in their experiential learning in a practical way that will be useful in their personal and professional lives.

This study offers an original contribution to knowledge by conceptualising PICEs as an educational initiative. It argues that PICEs deserve their own space in the literature of IL.

List of abbreviations

In alphabetical order

HE Higher Education

IaH Internationalisation at Home

IC Intercultural Competence(s)

ICC Intercultural Communicative Competence

IHE Internationalisation of Higher Education

IL Intercultural Learning

PICE Pedagogical Intercultural Community Encounter

RD Research Diary

RQ Research Question

Chapter 1: Introduction

1.1 The topic

The present study has investigated student teacher's intercultural learning (henceforth IL) through pedagogical intercultural encounters in the local community in two departments of pre-school education in Greece. Specifically, this thesis is concerned with the relationship between student teachers' intercultural encounters that occurred within the context of two intercultural education modules and student teachers' IL.

1.2 Rationale for the study

Nowadays people live in increasingly multicultural, multilingual and multinational environments and in an interdependent world (Hannerz, 1999; Pickering, 2001; Hunter et al., 2006). This world is changing at an unprecedented pace, rendering older family-centred and community-based sources of identity fluid, elusive, sometimes even obsolete, and resulting in a fragmented sense of belonging (Sarup and Raja, 1997; Strinati, 1997). The mobility of individuals and crossings of cultures, ranging from labour migration and refugee currents to travelling on business or tourism, though not new (Holliday, 2010), is certainly growing (Hannerz, 2010; Banks, 2011). At the same time the Internet has made the world feel smaller and one can be exposed to differences of all kinds, such as opinions, attitudes, customs, political systems, religious affiliations, to name but a few, besides those that already exist in the immediate surroundings (Katakalos et al., 2008).

In this global context where interconnectedness and diversity are fused (Hannerz, 2010) learning how to deal with otherness and how to live united in diversity is deemed a necessity (European Commission, 2007; Piller, 2017). For this reason, in recent years the need for individuals to develop intercultural competences (henceforth ICs), although not a new one, has gained momentum, especially in the discourses of Internationalisation of Higher Education (e.g. Clifford and Montgomery, 2011). IL in higher education has been advocated as individuals' right and responsibility in order to live respectfully, peacefully and equally (e.g. Knight, 2004, Reid, 2015; Rizvi, 2015) in increasingly multicultural societies. Several scholars adopt a critical approach to intercultural communication and education to unveil the inherent ideologies and inequalities it is infused with (e.g. Holliday, 2010; Piller, 2017). ICs are also regarded as professional skills that will enable graduates to cope successfully in a globalised world (e.g. Leggott and Stapleford, 2007; Spitzberg and Changnon, 2009; Trahar and Hyland, 2011; Rowan et al., 2014).

Special emphasis has been placed on student teachers' IL (e.g. Dervin and Hahl 2015) not only for their personal development as human beings (Rogers and Freiberg, 1994), but also because of the impact their work can have on the lives of numerous individuals, and thus because of the social responsibility their work entails (Dewey, 1997). However, in Greece in-service and pre-service teachers

are consistently reported to feel unprepared to act as intercultural educators (Georgogiannis, 2006; Spinthourakis et al., 2009; Charitos, 2011.) with the consequence of handling inappropriately situations in the classroom that require ICs (Stergiou, 2011). This renders their IL crucial, especially during a period of a multidimensional crisis that has seen the rise of xenophobic discourses, attitudes and behaviours (Kakos and Palaiologou, 2014; Angelidis, 2019a), including numerous violent racist attacks (Angelidis, 2019b).

Experiences that involve encountering perceived cultural 'others' along with (self-) reflection have been consistently proposed (e.g. Byram, 1997) and have been found to constitute an effective way of gaining IL (e.g. Roberts et al., 2001; Holmes and O'Neil, 2012). At the same time, study abroad initiatives, though often conducive to deep, transformative learning (Nada et al., 2018), have been found to be available to a small number of students only (Souto-Otero et al., 2015). As for on-campus encounters and collaborative groupwork among university peers (e.g. Edmead, 2013), useful as they may be, they have two main limitations. Firstly, they are contingent on the presence of heterogeneous student bodies, which is not usually the case in many educational contexts, such as the Greek departments of pre-school education (Kourti and Androussou, 2013). Secondly, university student populations are usually not representative of the diversity that can be found in the local community (Charitos, 2011).

Therefore, educational encounters with others off-campus, but locally, need to be better understood (Beelen and Jones, 2015), as they can potentially provide all student teachers with equal opportunities for IL (Killick, 2007). Such experiential IL in the community might be more challenging than in-class learning (Byram, 1997; Caruana, 2011) and thus more transformative (Mezirow, 2000).

However, to date initiatives of experiential, community-based IL remain an under-researched area in the Anglophone literature, with relevant studies usually focusing on service learning (e.g. Tinkler et al., 2013). In the literature of Greek HE such possible initiatives are completely unresearched, with the only exception being the study of Magos and Tsouvala (2011). It is this research gap that this study has mainly sought to address. The research gap will be presented in more detail in section 3.8, following the critical review of the literature that will have preceded earlier in Chapter 3.

1.3 Research aims, research question and research methodology

The main research aim of this study has been to gain an in-depth understanding of how student teachers make sense of the Pedagogical Intercultural Community Encounters (henceforth PICEs) that they experience within the context of their intercultural education modules in two departments of pre-school education in Greece. What has been explored is students' thoughts and feelings about these experiences, the aspects of the encounters that may have been significant for them, whether they felt that they learnt something out of them and how they learnt it.

It has been hoped that teacher educators, student teachers, their future pupils, the local community and ultimately society will greatly benefit from this study. The study has firstly aimed to contribute to (teacher) educators' understanding of adult students' IL in order to inform the pedagogical practices

of the first. Secondly, it has aimed to suggest ways to foster student teachers' personal and professional development towards becoming ethical human beings, and responsible intercultural educators (Montgomery et al., 2011). It can thus be conducive to ameliorating the current xenophobic situation in Greece, which is described in chapter 2, by instilling the values of intercultural education, such as respect and equality (UNESCO, 2006) in their pupils and in other people. In this way people will learn to live peacefully in local communities and in societies underpinned by social justice.

The research question that this study has sought to address is:

RQ: 'What is the relationship between student teachers' Intercultural Learning (IL) and Pedagogical Intercultural Community Encounters (PICEs)'?

A qualitative, interpretive methodology has been employed to address the above research question. The data were gathered through individual interviews with each participating student at the beginning and at the end of each module and through students' reflective texts that they wrote after each PICE. The findings were analysed thematically (Braun and Clarke, 2006).

1.4 Major contribution to the advancement of knowledge

The major contribution of this study consists in conceptualising, terming and exploring PICEs as an educational initiative. Upon illuminating the contribution of PICEs to students' IL, it proposes ways for PICEs to be incorporated in intercultural education endeavours in teacher education, in combination with other opportunities for on-campus and off-campus experiential learning. It finally suggests that PICEs need their own space in the literature as experiential, community-based opportunities conducive to transformative IL. The contributions to knowledge are discussed in more detail in section 7.2.

1.5 My personal interest in the research

Allport (1988) has suggested that the scientist's values are part of the scientific process in two ways: firstly, by motivating them to pursue a specific study and secondly by guiding them into connecting their findings with society by translating them into beneficial social policies. Indeed, this study has been driven by my concern for social justice (Mayhew and Fernandez, 2007). I believe that the university's educational mission and practices should be aligned with the learning needs of students to think, feel and behave as interculturally aware, sensitive and ultimately competent individuals who can embrace diversity as a source of lifelong learning. In the case of student teachers, intercultural education at the university should enable them to understand diversity, handle it and promote it in their future classrooms. I strongly believe that university education must be conducive to the development of ethical and responsible citizens (Montgomery et al., 2011).

Specifically, pursuing a study on students' IL was inspired by a mix of personal, educational and professional intercultural experiences that I had over the 10 years of my adult life prior to embarking on the PhD journey. I had these mainly as an undergraduate English language student teacher in Greece, as an Erasmus student in Czech Republic, as a postgraduate student in the UK and as an English language educator in Catalunya, Spain. Being an inquisitive individual, I have seized every opportunity for IL in the different contexts I have found myself in. However, at the same time I have constantly been (rather uncomfortably) aware that I have been privileged enough to have such opportunities to experience interculturality in the first place (cf. Rizvi, 2015). I have also felt privileged for having an educational background that helped me to develop a pedagogical and intellectual interest in interculturality.

Given that attitudes to and experiences of interculturality largely depend on informal education that starts in the family as part of a child's primary socialization (Georgas, 1995; Barrett et al, 2013), I believe that on the one hand there is a potential vicious cycle of privilege and that on the other hand something as crucial for respectful, peaceful coexistence as IL must not be left to chance (Otten, 2000). Although it is considered hard, some attitudes can and do change, for example, through education (Allport, 1988; Georgas, 1995). I therefore saw public formal education (which in Greece is free of charge from pre-school up to higher education at the undergraduate level) as the most democratic way available for young people to be offered equal opportunities for IL.

I wondered, drawing on my personal trajectory of the powerful impact intercultural encounters had on me mainly within the context of living abroad, if it was possible and if so, what were the ways, that universities could offer opportunities for such direct, first-hand experiences to all students as a source for learning (Dewey, 1997). I thus became interested in the IL that happens through experiences that involve one's five senses (Byram, 1997).

My initial engagement with the literature, which I present in more detail in chapters 2 and 3, pointed towards study abroad experiences. However, my personal experience had shown that none of my peers from the university had participated in a study abroad programme. In fact, the only preparation that my fellow students and I who were studying to be English language teachers had received at the university as part of our course curriculum had been a theoretical module on Intercultural Education. The requirements of the module had been to passively attend lectures, study a book and sit for an exam at the end of the semester to reproduce some of the information available in the book. This is still usual teaching practice at Greek universities (Kourti and Androussou, 2013). The module involved no direct or indirect experiential learning (e.g. Holmes et al., 2015), no reflection (e.g. Byram, 1997), no exploration of our emotions (e.g. Roberts et al., 2001), no critical cultural awareness (e.g. Holliday, 2010), no challenging of our possible prejudices (Allport, 1988) and stereotypes (Pickering, 2001).

However, further engagement with the literature revealed the possibility of community-based learning: treating the local community as a rich source of cultural diversity to be explored and to be capitalised on for university students' IL (e.g. Jones, 2015; Holliday et al., 2017; Tinkler et al., 2017). Not only was community-based learning discussed as a democratic way that is potentially available to all students, but also as an educational initiative that values every person as a potential source of and

partner in learning (Freire, 2003) and that brings the university closer to society (Davis and Roswell, 2013; Munck, 2014).

Narrowing down this study to student teachers' education was congruent with my professional teaching trajectory and my genuine interest as an educator in offering the best one can to all their pupils and students. It was also coupled with the evidence that demonstrated pre-service and in-service teachers' anxiety and perceived sense of insufficiency to deal with diverse students in their (future) classrooms and to adequately act as intercultural educators in Greece (e.g. Spinthouraki, et al., 2009; Tsaliki, 2017). Evidence also indicated some in-service teachers' discriminatory practices against culturally diverse pupils (Stergiou, 2011).

Therefore, my role in this study has been that of an educator hoping to better understand ways for IL to be fostered in all student teachers. Such an understanding will inform my future university educational practice and hopefully that of other educators as well. I have also been a Greek PhD researcher of a UK university, independent from the university contexts in Greece that I have studied. I was unfamiliar with the research contexts and the people involved in those prior to the study. Yet I have been relatively familiar with the Greek context as I was born, raised and did my undergraduate studies in Greece. At the same time, I have had an outsider perspective as well, as I have lived, studied and worked abroad over the last twelve years of my life.

1.6 Outline of the contents of the thesis

In this first introductory chapter, I have offered an overview of the topic of the present study. I have discussed the rationale underpinning it, including the research gap that it addresses. I have also briefly presented the research aims, the research question, the research methodology that it employs and the major contributions that it makes to the advancement of knowledge. Lastly, I have outlined the personal interest that motivated me to pursue this study.

In chapter 2 I will go on to present some contextual economic, political and sociocultural information about Greece, its higher education and the role of intercultural education in its pre-service teacher education. I will then review in chapter 3 the literature on IL in higher education, including theoretical and empirical literature on experiential and community-based learning. In chapter 4 I will explain the qualitative research methodology of the study, including the data collection methods, the research procedures, the data analysis, the ethical considerations and the trustworthiness of the study. I will also present some preliminary descriptive findings on the specifics of participants' PICEs as the term 'PICE' was coined at the analysis stage of the present study and thus needed delineation. These will serve as further contextual information and will be necessary in order to make sense of the findings of the thematic analysis in chapter 5, which will be presented per theme. In chapter 6 the discussion of the findings will follow. In the final chapter (chapter 7) I will consider the major implications of the study. I will also discuss its limitations and I will suggest further research on experiential, community-based IL in HE.

Chapter 2: The Greek context

2.1 Introduction to Chapter 2

This short chapter presents some contextual information that is pertinent to understanding the field of student teachers' IL in Greece at the time of data collection in the spring semester of 2016. It includes the economic crisis, the refugee crisis and the rise of nationalism, which have been issues of wider relevance outside Greece, on an international level. The chapter also gives a brief overview of the relatively recent development of intercultural education in Greece and of teacher education in Greek universities. It ends with evidence that suggests that currently teachers in Greece are insufficiently prepared to be intercultural educators.

2.2 Major sociopolitical issues

Greece has been enduring an economic crisis since 2009 (Zmas, 2015; Simiti, 2017). This has resulted in the shrinking of higher education funding, salaries, and social welfare benefits among other cuts (Zmas, 2015). In 2016, the year that the fieldwork of the present study took place, unemployment in Greece was 27% (Simiti, 2017) and among young people aged 15-24 it reached 49.1% (Imerisia 2016, cited in SImiti 2017). At the time of writing this thesis, the latest unemployment figures showed a decrease compared to 2016 (20.1% and 43.2% among the youth), but Greece has remained the country with the highest unemployment in the European Union (Eurostat, 2018).

Another major sociopolitical issue in Greece at the time of data collection was the refugee crisis that has constituted the largest refugee displacement since the Second World War (Vasilakis, 2018). It has been caused by the political turmoil in the Middle East, especially the Syrian civil war. Most refugees intend to arrive to Northern Europe and Greece is the gateway to Europe from Turkey. It can be seen in table A below that in 2015, the year before the fieldwork, there had been the greatest refugee influx (861,630 refugees arrived in Greece) with the second largest being during data collection in 2016. The vast majority were from Syria, Afghanistan and Iraq (UNHCR, 2018b).

Year	**Sea arrivals**	**Land arrivals**	**Total**
2018	32,497	18,014	50,511
2017	29,718	6,592	36,310
2016	173,450	3,784	177,324
2015	856,723	4,907	861,630
2014	41,038	2,280	43,318
			1,169,093

Table A: Refugee arrivals in Greece (UNHCR, 2018b)

Though most refugees arriving in Greece are in transit to another place (Vasilakis, 2018) having their status and relocation determined can take a long time. At the time of writing this thesis thousands of refugees are 'trapped' in Greece (Human Rights Watch, 2018). These are mainly Syrian citizens waiting for their relocation to be dealt with (Arvanitis et al., 2019).

Amid the financial crisis and the refugee crisis, political extremism, bigotry and violent racist attacks against foreign immigrants have increased in Greece (Kakos and Palaiologou, 2014). Greece's far-right party Golden Dawn (*Χρυσή Αυγή*), associated with intolerance, xenophobia, and with most of these violent incidents (ibid.), rose in popularity to the point that it came third in the 2015 general elections (BBC News, 2015). According to the study of Vasilakis (2018, p.30), the rise in the popularity of Golden Dawn is primarily attributed to the 'very presence of migrants, rather than from the associated economic consequences'. This has taken place within a general rise in nationalist and anti-immigration parties in several other countries (ibid.). Negative attitudes against immigrants can be attributed to economic factors, such as competing for limited employment in the labour market, and to cultural values that do not endorse diversity (ibid.).

The Greek nation ideology has historically been inextricably tied with the Orthodox Christian religion (Georgas, 1995; Zambeta, 2000). Georgas (1995) argues that during the Turkish occupation, which lasted nearly 400 years, the Orthodox Christian religion, along with the Greek language, were the two main institutions that kept the Greek sense of identity alive. According to the Greek constitution, education aims at 'the development of national and religious consciousness', which refers to the 'Greek-Christian culture the Greek state has been oriented towards since its foundation' (Charitos, 2011, p.131). The perceived interdependency between education and religion is also evident by the fact that since 1833 to date education and religious affairs have pertained to the same ministry, currently called Ministry of Education, Research and Religious Affairs (YPETH, n.d.). Saitis (1990, p. 55) argues that the education policy that the Ministry of Education is responsible for refers to 'provision of knowledge and national sense to all children and young people of Greece through the schools and universities and the protection of moral values of the Christian Orthodox Church'.

Up until two decades ago the identity promoted by the school was argued to be ethnocentric and attached to the Greek orthodox religion (Zambeta, 2000). In fact, the Greek educational system has been considered an instance of institutionalized identity forging and perpetuation, while simultaneously ostracising otherness (ibid.). Nevertheless, over the past years there have been educational measures to fight the prevalence of nationalism in the educational system. These include the introduction of intercultural education modules in university departments of education, intercultural education training, and the elimination of loaded terms and nationalist stereotypes from schoolbooks (Zachos, 2013; Karanikola and Pitsou, 2015).

In my personal experience, patriotism and nationalism are often conflated in Greek discourses about Greece and its people. Intercultural education can help draw boundaries between healthy pride and love for one's country on the one hand and problematic obsession that can lead to discrimination against those who are not perceived to belong to this country on the other.

2.3 Cultural diversity in Greece

Despite the cultural heterogeneity that can be encountered in Greece, it has been observed that the prevalent ideology is that of cultural homogeneity (Fay et al., 2010), which is incorporated in Citizenship and intercultural education (Kakos and Palaiologou, 2014). Indeed, Georgas (1995) observes that up until recently some key Greek characteristics and values had remained unaltered due to the geographical characteristics of Greece. Greece consists of high mountains and a great number of small islands, which created isolated communities. These comprised extended families whose survival depended on the economic interdependence of its members. For this reason, there was a need to comply with the values of members of the family and of the wider, yet small, local community. There was also a strong preference for in-groups and scepticism towards out-groups (ibid.). Georgas observes that the traditional family values are no longer functional as the socioeconomical conditions have now changed. Therefore, Greek family members are not economically interdependent as they used to be. Among other implications, he argues that young people are keener to find reference points other than the family, have greater curiosity and are more sensitive towards others.

However, Markou (1997) suggests that historically there have always been 'different' people in Greece and that homogeneity has been a proclaimed aim rather than a reality. The Greek educational system has traditionally fed this ideology by suggesting to students the superiority of the modern Greeks whose ancestors, the Ancient Greeks, enlightened the world (Zachos, 2013).

One cultural group that has had a long presence in Greece is Roma people. Roma people, who are thought to originate from India, have been historically among the most marginalised ethnic groups in Greece (Markou, 1997; Gundara, 2000) and in Europe (Chronaki, 2005). This is attributed to their visible cultural differences, for example their way of dressing, and to their semi-nomadic way of living (Chronaki, 2005). They usually live in slums (Markou, 1997) at the outskirts of cities. Nikolaou (2009) claims that 'fear of Gypsies' still exists among teachers in Greece. Kiprianos et al.'s (2012) study revealed a campaign that had been organised in a Greek region to object to the participation of Roma children in a local primary school by stakeholders, including the educators. Roma children's educational integration has been a major issue in educational research in Greece (e.g. Kiprianos et al., 2012), as conceptualisations of learning in the Roma culture clash with Western ones pursued in schools and Roma children do not attend school systematically (Chronaki, 2005).

Another group that has had a strong presence in Greece over the last few decades due to political instability in their country is Albanian people. In fact, people from neighbouring Albania constitute the largest group of immigrants in Greece (Palaiologou and Faas, 2012). Kasimis and Kassimi (2004) reported Albanian people to constitute 57.5 per cent of all the immigrants in Greece, based on the 2001 census. Albanian people usually engage in unskilled manual work, as most immigrants do, and have the lowest educational level of all the immigrants (ibid.) They are often victims of discriminatory behaviour, for example they experience housing discrimination (Drydakis, 2010) and they are exploited at work (Lazaridis and Wickens, 1999). Based on my personal experience of growing up in

Greece, Albanian people can be often represented in the Greek language as if they were inferior. Calling someone 'Albanian' is treated as derogatory and can be used, for example, to tease a friend (*Άντε ρε Αλβανέ*). The expression 'to look like an Albanian' (*Μοιάζει με Αλβανός*) has a negative connotation and can be used, for instance, when one is not well-dressed. When one does not use the Greek language correctly it can be said that 'he speaks like an Albanian' (μιλάει σαν Αλβανός).

2.4 Intercultural education in Greece

The term 'Intercultural education' (*διαπολιτισμική εκπαίδευση*) first appeared in the Greek literature in the 1980's (Markou, 1997). It was employed by Greek governments to describe the educational policy measures that had to be taken when Greece was transformed from a sending country to a host country of immigrants in the late 1980's and in the 1990s (Damanakis, 2005). In 2012, 10% of the total population in Greece consisted of returning co-ethnics, co-ethnic immigrants and foreigners (Palaiologou and Fass, 2012). More details of the course of Greece in terms of receiving immigrants and of the education initiatives that were taken as a result of it are presented in table B below.

The use of the term 'intercultural education' has accrued several meanings over the years. It was first associated with repatriated students (Markou, 1997). It has also included catering for the needs of foreign students in schools (cf. Palaiologou, 2004), as well as provision put forward by the Ministry of Education in 2010 that addresses the total of the student population-not only returning co-ethnic and foreign students, but also Greek students (cf. Palaiologou and Fass, 2012). Additionally, it has been used to refer to student teachers' education at the university, in terms of their preparation as future teachers, but also of their own personal development as students (cf. Charitos, 2011). In this thesis, the duality of the term, referring both to student teachers' own learning and to the provision of intercultural education to all their prospective pupils at school, will be employed.

Migration and intercultural education in Greece timeline mainly based on Palaiologou and Faas (2012), unless otherwise specified	
1830	Greece became independent as a nation-state
1955-1974	1,304,763 economic migrants emigrated from Greece to northern and central Europe, America and Australia
Late 1980s and during the 1990s	Though traditionally an emigration country, Greece became an immigration country (Markou, 1994) About 150,000 Pontic Greek co-ethnics from the former Soviet Union and almost 240,000 ethnic Greek Albanians from southern Albania migrated to Greece.
During the 1990s and 2000s	More than 10% of the total population in Greece consisted of (returning) co-ethnic and foreign immigrants. Foreign immigrants were mainly from Albania, Romania, Bulgaria, Georgia, Ukraine, Pakistan and Bangladesh.
1996	Intercultural education was legislated and intercultural schools were established under the Law 2413/1996.
1999	'Reception' and 'tutorial' classes were organised.
2000-2010	Inflow of foreign migrants to Greece from several countries.
2010	The shrinking of the budget of the Ministry of Education resulted in the substitution of tutorial and reception classes with classes of 'educational priority zones'. University departments were appointed by the Ministry of Education to establish new intercultural educational programmes addressing all students (including migrant, repatriated, Roma and native Greek pupils).
2010-2012	Due to the economic crisis two organizations (IMEPO and IPODE) responsible for the social and educational integration of immigrants in Greece were ceased.
2014-2018	Influx of 1,169,093 refugees in Greece, mainly from Syria, Afghanistan and Iraq (UNHCR, 2018b).

Table B: Migration and intercultural education in Greece timeline

2.5 Greek higher education (HE)

Given that my research aim is to maximize opportunities for all students' IL, Greece was a suitable context, because public universities, which are considered more prestigious than private ones, can arguably be accessible to students of lower economic backgrounds. Overall, Greek universities were democratized after the collapse of the military junta in 1974 so that students could pursue a degree without being financially burdened (Zmas, 2015). Studying is completely free of charge at the undergraduate level (with the exception of the Hellenic Open University to the best of my knowledge) and textbooks are provided to students for free. Two free meals a day are provided to all students whose family home is not located in the same place as the university. Lower income students who need to relocate in order to study are eligible for free accommodation in student residencies during their studies. Also, student discounts in public transport reach up to 50% off full rates. It can thus be argued that access to higher education might be more equitable in Greece than in countries where universities charge very high fees and do not offer similar financial support to students.

It could also be suggested that the widespread concern of the commodification (e.g. Mertova, 2013) and of corporatism of HE in the globalized marketplace (e.g. Munck, 2014; Rizvi, 2015) might not be as intense in Greek universities as it is in higher education contexts that compete to attract fee paying student customers. However, Zmas (2015, p.502) observes the beginning of a change of universities in Greece, with discourses of achieving 'excellence' taking place and with what he describes as "incomplete 'Europeanization'". He reports the underfunding of Greek universities due to the economic crisis and critiques the beginning of their marketization that involves the introduction of fees for postgraduate studies and the focus on utilitarian programmes at the expense of humanistic education.

In the midst of the economic crisis it would also be a unique moment to study how students feel about what they should be learning in higher education, how they should be learning and why. This is because although a higher education degree in Greece has been associated with employability (Zmas, 2015), unemployment in Greece among young people has been very high over the last decade.

2.6 Student teachers' intercultural learning (IL) in Greece

In Greece there are eight public university departments of pre-school education for teachers of children aged four to six years old and eight public university departments of primary education for children aged six to twelve. In the first student cohorts consist mostly of women (Kourti and Androussou, 2013). Studies last four years.

Pre-school teacher education in Greece has been taking place in institutions of university status since 1984, while previously it was taking place in vocational schools (Kourti and Androussou, 2013). With the transition from vocational to university education the challenge of balancing academic education with professional training and of combining theory with practice has been acknowledged (ibid.).

Kourti and Androussou (2013) critique the conventional knowledge transmission approach generally followed in educational departments, where students sit and listen to tutors imparting all the knowledge during lectures. Students are expected to engage in rote learning of the curriculum content, and they are not provided with opportunities to develop critical thinking skills (cf. Barnett, 1997). Therefore, the dominant way of teaching and learning is what Freire (2003) has described as the banking model of education. However, Kourti and Androussou (2013) explain that educators are granted the freedom to decide on the content and teaching approach they will follow. It therefore seems that studies grounded to the Greek context but involving different teaching methods that could enable teacher educators to inform their teaching practices are necessary. One such example is the current study that aimed at investigating student teachers' experiential learning out of the four walls of the classroom.

The importance for intercultural teacher training to address diversity in schools and cultivate social justice has been emphasized by several scholars, such as Gundara (1994). A number of slightly older studies suggest that in Greece several in-service teachers held ethnocentric and xenophobic attitudes (e.g. Fragkoudaki and Dragona, 1997), had insufficient, chauvinistic knowledge about culturally different people (Markou, 1996) and perceived their Greek identity as superior to other ethnocultural identities of their pupils (Magos, 2004).

Similar results have been reported by more recent studies. Stergiou's study (2011) revealed the most alarming results with a number of in-service pre-school teachers reportedly holding indifferent and disdainful attitudes towards pupils of foreign backgrounds and engaging in discriminatory behaviour against them. Examples from her study involved a teacher who rejected her Albanian pupil from participating in a discussion about a Greek national holiday by suggesting that she did not have the right to talk about it because she was from Albania. Another instance involved a teacher who would help the Greek pupils take off a garment if it was too hot, but she would direct the foreign pupils to be helped by the trainee teachers present in the room for something similar. The qualitative study of twenty teachers of Greek as a second language demonstrated the inadequacy of their education (Magos and Simopoulos, 2009). All of them were university graduates and twelve had completed postgraduate studies, but they were not deemed by the researchers as interculturally competent. Furthermore, Tsaliki's research (2017) in intercultural schools in Greece indicated that teachers did not implement in practice the principles of intercultural education that they may have been aware of in theory.

Teachers themselves have also expressed an awareness of the inadequacy of their intercultural education. Palaiologou (2004) reported on teachers' sense of anxiety and insufficiency when working in tutorial and reception classes. Georgogiannis' (2006) research revealed the perception of almost all the primary education teachers involved that their intercultural readiness was poor. Similarly, the

study of Spinthouraki et al. (2009) with 288 student teachers and graduate teachers in Greece showed that two thirds felt that they had received insufficient intercultural training in terms of their preparation for their future educational practice.

While it had been claimed that in some departments of primary education in Greece student teachers did not receive intercultural education (Gotovos, 2007), within only a few years this seemed to have changed, with academics claiming the opposite (e.g. Nikolaou, 2009; Charitos, 2011; Skourtou, 2014). In fact, the study of Charitos (2011) indicated that student teachers in Greece were receiving intercultural education more than ever before, with most modules, though, being electives. According to the teaching staff from the departments of primary education who participated in his study, intercultural education modules were popular among students to the point that high demand could not always be met. Such interest was perceived by them to be associated with newly arrived foreign students that student teachers would need to deal with in their future classrooms. By contrast, Kourti and Androussou (2013) reported that courses on intercultural education in their department of pre-school education were usually regarded by students as secondary.

However, despite the increase in the offer of intercultural education modules, both the studies of Nikolaou (2009) and Charitos (2011) indicated that, similarly to older studies, student teachers felt unprepared for the implementation of intercultural education, and that they would like to have opportunities to blend theory with praxis through experience. Indeed, Georgogiannis (2006) observed that intercultural readiness entails teachers' ability to apply in practice the knowledge they will have acquired. Charitos (2011, p.242) concluded that 'theoretical education might be on offer in most departments, even as an elective, but it is not connected with praxis' [my translation].

Teacher educators appear to be aware of the fact that the practical implementation of IL is a more problematic area in comparison with the theoretical knowledge (Charitos, 2011; Kourti and Androussou, 2013). Suggestions to address the insufficiency of student teachers' IL focus on experiential learning (e.g. Magos and Simopoulos, 2009) and on the connection of the university department with the local community (Charitos, 2011). Experiential learning initiatives in Greek teacher education have so far included in-class activities (Kourti and Androussou, 2013), teaching practicums (Charitos, 2011), service learning (Skourtou, 2014) and encounters with diverse others in the community (Magos and Tsouvala, 2011).

The above evidence of teachers' perceived intercultural insufficiency, combined with the ongoing refugee crisis, the diversity of Greek societies (including, for instance, Roma people) and the rise of nationalism indicate the significance of student teachers' effective IL. For example, initiatives against the presence of war refugee children in schools and xenophobic discourses were reported in the Greek media over the course of the present study (cf. Nikolaou, 2016; Angelidis, 2019; Efsyn, 2019). Though these were reported to mostly involve parents, unlike the similar initiative against Roma children at schools that was mentioned above and that involved educators as well, the educators' role in dealing with such conflicts renders their IL crucial. The evidence presented above also suggests that such IL needs not only be theoretical, but also practical if student teachers are to feel well equipped to act as

intercultural educators. In the next chapter I will review the literature of IL that points to the necessity that IL is infused with experiential learning elements.

At the same time, current educational analyses need to take into account the persisting financial crisis in Greece if they are to be pragmatic. Charitos (2011) associates the lack of funds, due to the economic crisis, with the quality of student teachers' intercultural education being undermined, for example through a shortage of staff, as was the case in 2010. He therefore acknowledges that some potentially beneficial initiatives, such as teaching practicums in multicultural classrooms, require funds that may not be available. Alternative cost-effective initiatives conducive to IL, need to be considered. I will return to this point in chapter 6.

2.7 Summary of Chapter 2

In this chapter I have offered some contextual information about major economic and sociopolitical issues in Greece, that have implications in the sphere of education. I have referred to the financial crisis, the massive inflow of refugees, and the rise of nationalism. I have also referred to the central place of the Orthodox Christian religion, to the traditionally key role of the Greek family and of small communities in terms of skepticism towards out-groups and to the popular idea of cultural homogeneity, which is nevertheless refuted by the presence, for example, of large numbers of Roma and Albanian people. I have also presented some basic contextual facts about Greek higher education, about the departments of pre-school education and about the emerging role of intercultural education in educational discourses and in pre-service teacher education. I have ended the chapter with evidence from studies that demonstrate pre-service and in-service teacher's sense of being insufficiently prepared to act as intercultural educators and that suggest the need for practical, experiential IL.

Chapter 3. Literature Review and Theoretical Framework

3.1 Introduction to Chapter 3

In the introductory chapter of this thesis I discussed the necessity of IL for all students, including student teachers. I suggested that it is too important to be left to chance and that it must be incorporated in educational curricula so that all individuals have equal access to it (Otten, 2000). In the second chapter I presented some evidence that indicated pre-service and in-service teachers' perceived insufficiency to act as intercultural educators in Greece.

In this chapter I critically review the theoretical and empirical literature on IL in higher education. I begin by reviewing some key concepts in relation to interculturality. I also briefly discuss the implications of IL in HE being embedded in the discourses of internationalisation of higher education (henceforth IHE). I then review current opportunities of IL, such as study abroad, and advocate IL that takes place locally, as it is potentially available to all student teachers. I turn to Dewey's (1997) experiential learning theory and I also draw on transformative learning theory (Mezirow, 2000). I then examine the local community as the intersection of experiential and critical IL where pedagogical intercultural encounters with cultural others can take place and I identify the scarcity of relevant studies, especially in Greece. I thus acknowledge the need to better understand initiatives of Pedagogical Intercultural Community Encounters (PICEs) in Greek higher education and their potential relationship with student teachers' IL. This is expressed in the research question that the present study addresses:

RQ: 'What is the relationship between student teachers' Intercultural Learning (IL) and Pedagogical Intercultural Community Encounters (PICEs)'?

3.2 Critical review of key terms and concepts in relation to interculturality.

It has been suggested that the importance of the concept of culture in the 'intercultural' has recently decreased, despite having always been significant (Dervin and Machart, 2015; cited by Dervin, 2017). However, it will be the starting point of this review precisely because of its long-standing importance and due to its presence in the etymology of the 'intercultural'.

3.2.1 Culture

That culture is a contested concept is a view widely shared (e.g. Scollon and Scollon, 2001; European Commission, 2007; Hannerz, 2010; Dervin and Hohl, 2015; Dervin, 2017; Piller, 2017). I would therefore like to clarify from the outset that this thesis espouses an anthropological conceptualisation

of culture (Geertz, 1975; Hannerz, 2010), as it is concerned with student teachers' intercultural encounters with perceived cultural others in the local community.

Holliday's (1999) distinction between 'large' and 'small' culture is useful in offering the latter as a lens through which to better understand culture in its anthropological conceptualisation, and thus in intercultural encounters. 'Small culture' refers to small social groupings who are characterized by uniting, though not prescribed, behaviour. Examples can be office or organizational culture. Therefore, he argues that the concept of 'small culture' may escape cultural reductionism and enable the interpretation of behaviour as it happens. 'Large culture', on the other hand, is concerned with prescribed national, international and ethnic entities, and as such is prone to stereotyping. Stereotypes are understood in this thesis as exaggerated beliefs about a cultural group (Allport, 1988), that are socially communicated and reproduced among other groups of people (Pickering, 2001, drawing on the work of Tajfel). Examples of large culture that Holliday (1999) mentions include the British and the Indonesian. As he argues, large culture is considered the 'default notion of 'culture' (ibid., p. 237). In line with this distinction, culture can relate equally to all kinds of groups, irrespective of their size, such as a culture of sport in Britain (Holliday et al., 2017).

This study espouses a dynamic view of culture, whether large or small, that is continuously constructed by the individuals that comprise it (cf. Piller, 2017) in the encounters with others (Kramsch, 1998; Rizvi, 2015). According to Hannerz (1999, p.404) 'culture is a matter of doing as well as being'. This view is in line with Street's (1993, p.25) famous phrase that 'culture is a verb', a process of collective and ongoing meaning-making. Dervin (2009, p.121) argues that the term 'culture' is confusing by wrongly implying that there is unity and singularity in it. He suggests that the term 'culture' must be understood as a process. Cultures do not have clearly distinct boundaries either. Rizvi (2015, p.348) rejects the notion of 'a pure culture located within its own territory', an idea also advocated by Holliday et al. (2017).

This non-essentialist conceptualisation of culture (Holliday et al., 2017, presented on table C below) is a useful analytical lens through which one can understand the post-modern, globalised world young people are growing up in. In this world older points of reference for individual and group identities, such as local community, family, friends for life and profession, to name but a few, have become fluid and elusive (e.g. Strinati, 1997), even obsolete sometimes. Therefore, an essentialist conceptualisation of culture, which, according to Holliday et al. (2017) treats members of 'a culture' as if they were uniform, is not pertinent to the complexity young people face.

Not only is viewing all members of a culture as if they behaved alike and as if that behaviour was determined and inhibited by that culture unhelpful to understanding complex identities. It can also deprive individuals of the agency, of the possibility, but also of the responsibility to change the world (Hannerz, 1999). This view can be misappropriated by oppressors who may opportunistically deny cultural others of the opportunity to take an agentic approach in their lives (Freire, 2003). Even worse, it may, and historically it has, become the excuse on which hate discourses arise and appalling massive crimes, such as the Holocaust, are committed (Levinas, 1961; 1963; cited by Garrison et al., 2012). Conversely, the non-essentialist view that humans are not defined by 'a culture' is empowering, as it means that people have the agency (but also the responsibility) to actively contribute to it, to be in

dialogue with it and to change it (Holliday at al., 2017). In either case, critical analyses of culture are essential so that ideologies that are inherently ingrained in it are unpacked and the normalisation of cultural practices of dominant groups is brought into awareness and challenged (Geertz, 1975; Roberts et al., 2001; Holliday, 2010; Piller, 2017).

Essentialism vs. non-essentialism

	Essentialist view of culture	*Non-essentialist view of culture*
Nature	**i** 'A culture' has a physical entity, as though it is a place, which people can visit. It is homogeneous in that perceived traits are spread evenly, giving the sense of a simple society.	**ii** Culture is a social force which is evident where it is significant. Society is complex, with characteristics which are difficult to pin down.
Place	**iii** It is associated with a country and a language, which has an onion-skin relationship with larger continental, religious, ethnic or racial cultures, and smaller subcultures.	**iv** It is associated with a value, and can relate equally to any type or size of group for any period of time, and can be characterized by a discourse as much as by a language.
Relation	**v** The world is divided into mutually exclusive national cultures. People in one culture are essentially different from people in another.	**vi** Cultures can flow, change, intermingle, cut across and through each other, regardless of national frontiers, and have blurred boundaries.
Member ship	**vii** People belong exclusively to one national culture and one language.	**viii** People can belong to and move through a complex multiplicity of cultures both within and across societies.
Behaviour	**ix** 'A culture' behaves like a single-minded person with a specific, exclusive personality. People's behaviour is defined and constrained by the culture *in* which they live.	**x** People are influenced by or make use of a multiplicity of cultural forms.
Communication	**xi** To communicate with someone who is foreign or different we must first understand the details, or stereotype, of their culture.	**xii** To communicate with anyone who belongs to a group with whom we are unfamiliar, we have to understand the complexity of who she is.

Table C: Essentialism Vs Non-essentialism, adapted from Holliday et al. (2017, pp. 3-4)

3.2.2 Cultural identity

In the non-essential view of culture discussed above cultures are dynamic. In the same way as culture should be understood as a process, identity should be considered a process of identification as well, despite its possibly misleading name that may imply unity and singularity (Dervin, 2009).

Cultural identities blend and shift (Hannerz, 1996; Kramsch, 1998; Holliday et al., 2017). Dervin's (2015, p.74) understanding of identity

> *recognises that people cross various collective, individual and sometimes contradictory positioning and voices on a daily basis. As such, the individual is torn apart between various networks and multiple interdependences.*

That people simultaneously belong to different cultures and that different cultural aspects are integrated in one's identity (Neuner, 2012) is a widely accepted position that has been eloquently expressed in the literature. According to Pickering (2001), a person's culture is a patchwork of their individuality. Geertz (1973, p. 5) has conceptualised culture as the 'webs of significance' that man himself has spun. Holliday et al. (2017, p.164) refer to this way of understanding identity as 'multiple belongings' and Hannerz (1999, p.402) talks about an individual's 'personal cultural repertoire', aspects of which will be shared with other individuals in groups of people. 'Pluriculturalism' is the term that denotes individuals' increasingly complex, multi-layered and heterogeneous identities in post-modern societies (Strinati, 1997).

It is therefore in the 'intersections' of all these cultural affiliations that individuals can understand themselves and others (Barrett et al., 2013, p.7). Dervin also emphasizes in the quote above that different collective identities might conflict one another (also cf. Kramsch, 1998). In interactions in different contexts some cultural affiliations of a person may become prominent than others (ibid.) or interactants themselves might select themselves to highlight a social role of theirs over others from their repertoire (Kramsch, 1998). Accordingly, they may identify more strongly with those people who also share the same cultural memberships (Hannerz, 1999).

Although no assumptions should be made as to which cultural membership from a person's cultural repertoire might be more important than others in a given context (Hannerz, 1999), it is still not uncommon in the literature to find instances where one's cultural identity is equated with their national/ethnic identity, for example, when a cohort of student is described as 'monocultural' without any further explanation (such an example is the discussion of Caruana, 2011a). Although this can be understandable for the sake of comparison and possibly contrast (Neuner, 2012), which usually happens between domestic and international students, there lurks the danger of falling into the essentialist trap by equating one's culture with one's country/nation (Holliday et al., 2017). In such cases a narrow understanding of culture that only involves 'large culture' (Holliday, 1999) may be employed and, unless the focus is explicitly stated as being on national differences, researchers might impose their own cultural priority to a whole cohort of students by assuming that one's nationality or ethnic origin will be their most important characteristic for all of them. Indeed, traditionally national

and regional sources of identity prevailed (Holliday et al., 2017; Piller, 2017), perhaps rather unsurprisingly given that the category of the nation is a universal one (Pickering, 2001). However, the study of Holliday (2010) revealed that although participants viewed nation as a significant classification they felt that it could clash with their personal cultural reality. An alternative could be Byram's (2003, p.60) cautious approach who specifies his use of 'monocultural' being 'monocultural in ethnic/national identity terms', when he refers to learners. In this way an awareness of the numerous possibilities afforded by one's multiple cultural belongings is communicated.

3.2.3 Intercultural, multicultural, cross-cultural

The term 'intercultural' has been chosen for this thesis in preference to the term 'multicultural' that is also frequently used in educational discourses for two interrelated reasons. The first reason is that in the European literature (e.g. Fennes and Hapgood, 1997), 'intercultural' is used as a prescriptive term of advantageous educational and social aims, while 'multicultural' is treated as a descriptive concept that refers to a situation where diverse cultural, ethnic and national groups coexist in a society (UNESCO, 2006; Gropas and Triadafyllidou, 2011; Paliologou and Faas, 2012). In line with the European literature, the Greek equivalent term of the adjective 'intercultural' (*διαπολιτισμικός-ή-ό* is the one used in Greek academic language in relation to education (e.g. Gropas and Triadafyllidou, 2011).

The second reason is that the prefix "inter" (*διά*) in the intercultural presupposes interaction and dialogue between and among individuals and groups, which is not the case in the multicultural (e.g. Fennes and Hapgood, 1997; Markou, 1997, UNESCO, 2006). Piller (2017) justifies the choice of the term 'intercultural' because it shows culture as something created in interaction rather than something that one has. It is thus pertinent to the concept of IL through intercultural encounters that is central in this study. Although valuing all people as equal and legitimising diversity in a society is considered the minimal prerequisite to avoid hegemony and oppression (Banks, 2011), the inadequacy of the multicultural, according to interculturalists, lies in the possibility of people co-existing side by side without any 'bridge building' (Palaiologou and Faas, 2012). At the same time, the intercultural is associated with the 'active dimension of diversity' whereby groups not only coexist, but also interact (Neuner, 2012, p.24).

In interculturality the focus is neither simply on survival nor on transactional communication without bonding. According to UNESCO (2006), while multicultural education aims to instigate tolerance and acceptance of other cultures, intercultural education goes beyond passive coexistence and cultivates dialogue. Interculturality involves relationship building that allows people to learn from each other and be transformed (e.g. Deardorff, 2006; Taylor, 1994). It envisions diverse people interacting deeply, reciprocally and equally, as it addresses power inequalities (Markou, 1997; Montgomery, 2011; Barrett et al. 2013), sharing responsibilities and even building common projects (Neuner, 2012). This is what several scholars (e.g. Guilherme and Dietz 2015; Piller, 2017) refer to as 'critical interculturality'. The key idea emphasised in critical interculturality is explicitly addressing

power imbalances, particularly between dominant and non- dominant cultural groups and taking an agentic approach in transforming enduring social inequalities (Guillherme and Dietz, 2015).

However, the literature reveals that the use of the multicultural has not always been associated with neutrality and lack of intentionality in the societies/communities/classrooms where diverse groups of people coexist. It has also been suggested, that the term is used consciously to highlight the comparison between some characteristics that are salient and under certain circumstances might become more important than others (Neuner, 2012). Hannerz (2010) disagrees with the widespread use of 'multiculturalism' as if it was a synonym to diversity and thus a mere description of a fact. He sees in multiculturalism an ideology and a policy for managing diversity. There also seems to be a matter of an institutionalised term preference. Banks (2013) argues that the use of the term 'multicultural education' has been established in the United States and corresponds to what is named 'intercultural education' in Europe. The use of 'multicultural education' from the European literature (e.g. Dervin et al., 2012) suggests that there can be exceptions to this claim, but it does show nevertheless that the two concepts may also be used interchangeably.

The English language has an additional term, the 'cross-cultural', that the Greek language does not have an equivalent of. In Greek both the 'intercultural' and the 'cross-cultural' translate as 'διαπολιτισμικός-ή-ό'. The term 'cross-cultural' has been mainly used to refer to comparative/contrastive studies (Piller, 2017). Throughout the rest of this thesis I will keep the terms 'intercultural', 'cross-cultural' and 'multicultural' when I refer to the work of other authors and they have chosen to use those, if that choice is not disruptive to my narrative. Whenever I feel, though, that I need to pre-empt dissonance by the use of different terms from occurring, I will use the term 'intercultural'. If I am not referring to others' work, my own choice will consistently be the 'intercultural' for the reasons mentioned at the beginning of this sub-section.

3.3 Discourses of intercultural learning (IL)

This section explores IL in HE. In doing so it draws from discourses of intercultural communication that have been developed within applied linguistics (e.g. Byram, 1997; Holliday, 1999) and anthropology (e.g. Hannerz, 1999), and from discourses of ICs that have gained momentum and have been further developed within the discourses of IHE (e.g. Deardorff, 2006). These are combined with discourses of intercultural education that, though they may discuss IL at all levels of formal education (e.g. Barrett et al, 2013), they tend to focus on equal access, opportunities and treatment of all pupils at school (UNESCO, 2013). These are all pertinent discourses to student teacher's IL that are the participants of the present study.

In a similar way to the point I made in section 3.2 above for the use of the terms 'intercultural', 'cross-cultural' and 'multicultural', throughout my discussion when I cite other authors' work and they have chosen to refer to 'intercultural competences (ICs)', I may keep the term they have used if it is not disruptive to the narrative of the literature review. However, in the following chapters that are

centred around my own study, I will be mainly using the term 'intercultural learning (IL)'. I justify this choice in sub-section 3.3.2 below.

3.3.1 Intercultural communication

Following from the discussion of interculturality above, intercultural communication is not just concerned with information exchange. It is about human interaction that involves the establishment and management of positive, reciprocal relationships between individuals (Byram, 1997). While the person must always be valued as a unique individual, the emphasis in intercultural communication is on culture as a group phenomenon that interacts with individual identity (Holliday et al., 2017). This is its main difference from interpersonal communication, a difference of analytical focus, where there is an attempt to understand people in cultural terms. However, rather than viewing an individual as representing different cultural groups at any given time (UNESCO, 2013), interlocutors must be seen as enacting their multiple cultural belongings (Holliday et al., 2017), with some of these possibly being more salient than others, according to the respective circumstances.

One of the main aims of IL that takes place in formal education is to help learners 'recognise variety and complexity in self and others in intercultural encounters' (Holmes et al. 2015, p.16). An appreciation of the complexity of identity will enable learners to better understand the uniqueness of the person one is interacting with, especially when they belong to an unfamiliar group (Holliday et al., 2017). Avoiding preconceptions and overgeneralisations from individual instances are vital to intercultural communication (ibid.). This can be achieved by putting aside easy and fast conclusions and by relying on data as they emerge in communication (ibid.). This task is not easy. According to Ferri (2014, p.19), there is risk taking involved in meeting others 'without the safety net of cultural categorisation'.

Besides essentialism and stereotyping, another basic concept that students need to understand is that of otherisation (Holmes et al., 2015). Othering mainly refers to the self and to the often subconscious processes of reducing the complexity of the other's identity. It is essentially about self-awareness; how one views oneself in relation to 'the other' and why (Holliday et al., 2017). Cultural understanding is comparative (Rizvi, 2015); communication with others enhances one's self-understanding, and self-understanding enables one's understanding of others (e.g. Byram 1997). Awareness of otherisation involves acknowledging cultural diversity as so natural that there is no point in demonising the other on the premise of being different (Holliday et al., 2017).

Awareness of representations in the media and in the sociopolitical institutions that are present in one's enculturation is yet another aspect of (critical) intercultural communication, according to Holliday et al. (2017). They have a symbolic and discursive power that can normalize and perpetuate otherization. Representations, they argue, can play a significant, yet usually unconscious role in substituting the absence of first-hand experience. For this reason, they need to be constantly unpacked and challenged.

3.3.2 Intercultural competences (ICs) and intercultural learning (IL)

Byram (1997) suggests that IL is not a linear process where first learning takes place (e.g.in the classroom) and then competences are exhibited in real life where applicable. Therefore, with learning taking place both inside and outside the classroom it can be hard to distinguish between the IL process and the IL outcomes (usually referred to as competences). They are like two sides of the same coin, existing simultaneously and inseparably.

It is also generally agreed that IL is a never-ending process (e.g. Byram, 1997) that can be indefinitely enriched through further experience of intercultural encounters (Barrett et al., 2013). Interculturality itself is an ideal, the ongoing nature of which is emphasized by the suffix -ity (e.g. Taylor, 1994). Dervin (2017, p.92) comments on the variability of intercultural encounters involving a 'fluid, changeable and negotiable approximation of interculturality'.

In this study the choice of the term 'intercultural learning (IL)' encountered in the literature, (e.g. De Vita and Case 2003; Otten, 2003; Roberts, 2003; King et al., 2013; Lee et al., 2014; Holmes et al., 2015; Rizvi, 2015) over the other frequently used term 'intercultural competence(s) (ICs)' (Deardorff, 2006; Reid and Spencer-Oatey, 2013) has been made to emphasise that it is an ever-present and continuous process. It has been suggested that the use of the term 'intercultural competences' can be viewed as placing more emphasis on the outcomes (e.g. Crosbie, 2014). However, in this study the focus has been on the student experiences of the *learning process* in which the acquisition and practice of ICs can be located (Reid and Spencer-Oatey, 2013) and I have felt that this is more clearly denoted by the term 'intercultural learning (IL)'.

Additionally, the present study's focus on the pedagogical value of educational intercultural experiences (e.g. Rizvi, 2015) is another reason I have embraced the use of the term 'intercultural learning (IL)'. Sometimes the term 'intercultural competences (ICs)' is located in discourses that seem to share little in common with discourses of intercultural education that envision a better world for all, although fundamentally they should form part of a wider discourse of social justice (Tinkler and Tinkler, 2013; Tinkler et al., 2017). An example is the following argument that locates ICs in a discourse of international competitiveness in the business world:

> *With ample opportunities for employment overseas, it becomes important for internationally competitive business to hire interculturally competent employees, if only for the future success of the business*.
>
> (Spitzberg and Changnon, 2009, p.4)

Such an emphasis on the economic rationale for pursuing ICs overshadows or even neglects the potential socio-pedagogical dimensions of it.

Lastly, making the pedagogical emphasis and the intercultural education vision of this study explicit through the choice of the term 'intercultural learning (IL)' over that of 'intercultural competences (ICs)' has been felt to be pertinent to the focus of the study on teacher education. The different uses of the concept of IC are evident in two chapters of the same edited volume on IC (Deardorff, 2009). In one

chapter that analyses the concptualisations of IC, IC is defined as the 'effective management of interaction between people with different orientations to the world' (Spitzberg and Chagnon, 2009, p.6), with no reference to social justice whatsoever. This definition alludes to the applied field of intercultural communication training that has been consistently critiqued by Hannerz (2010). Nevertheless, in another chapter that discusses IC in teacher education indirect reference to power through mentioning equity is made by Cushner and Mahon (2009, p.307) who consider central in intercultural education that teachers graduate from their studies with 'the requisite competencies to ensure the education equity that enables all students to attain their personal and professional goals in this global, postmodern world'. It is unclear whether the 'competencies' the latter authors refer to converge with the 'IC' of the first authors. The term 'intercultural learning' has therefore been chosen in an effort to clarify that of all the possible meanings and rationales that may arise from the conceptualisations of IC this study espouses the socio-pedagogical ones that are oriented towards social justice.

3.3.3 Intercultural learning (IL): elements and process

IL invites learners to continuously problematise their attitudes, values, beliefs, emotions and the potential sources of these. It helps them develop new skills (Byram, 1997). It also encourages critical cultural awareness (Byram, 1997) that constitutes the political dimension of education (Byram, 2014).

Barrett et al. (2013) define IC as a combination of attitudes, knowledge, understanding and skills applied through action in any relevant situation. These will enable students to understand themselves and their own cultural affiliations, to understand and respect people who are perceived to have different cultural affiliations from their own and to interact appropriately and effectively with them, aiming at establishing positive and constructive relationships.

In a panel of experts that Deardorff invited in order to define IC (Deardorff, 2006) the Western scholars from Anglophone countries who participated agreed that it consists of various elements, such as flexibility, openness, curiosity and mindfulness to name but a few. These elements arguably emphasise action and behavior, while the specific components include attitudes, knowledge and understanding (for a full list of the elements of IC and its specific components please see table D). Deardorff (2006, p.256), drawing on Byram (1997), explains that attitudes are the starting point in her process orientation model and suggests that the attitudes of openness, respect, curiosity and discovery are essential components of IC.

Intercultural Competence Elements With 80% to 100% Agreement Among Top Intercultural Scholars
Intercultural Competence
Ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes
Ability to shift frame of reference appropriately and adapt behaviour to cultural context; adaptability, expandability, and flexibility of one's frame of reference/filter
Ability to identify behaviours guided by culture and engage in new behaviours in other cultures even when behaviours are unfamiliar given a person's own socialisation
Behaving appropriately and effectively in intercultural situations based on one's knowledge, skills, and motivation
Ability to achieve one's goals to some degree through constructive interaction in an intercultural context
Good interpersonal skills exercised interculturally; the sending and receiving of messages that are accurate and appropriate
Transformational process toward enlightened global citizenship that involves intercultural adroitness (behavioural aspect focusing on communication skills), intercultural awareness (cognitive aspect of understanding cultural differences), and intercultural sensitivity (focus on positive emotion toward cultural difference)
Specific Components of Intercultural Competence
Understanding others' worldviews
Cultural self-awareness and capacity for self-assessment
Adaptability and adjustment to new cultural environment
Skills to listen and observe
General openness toward intercultural learning and to people from other cultures
Ability to adapt to varying intercultural communication and learning styles
Flexibility
Skills to analyse, interpret, and relate
Tolerating and engaging ambiguity
Deep knowledge and understanding of culture (one's own and others')
Respect for other cultures
Cross-cultural empathy
Understanding the value of cultural diversity
Understanding of role and impact of culture and the impact of situational, social, and historical contexts involved
Cognitive flexibility—ability to switch frames from etic to emic and back again
Sociolinguistic competence (awareness of relation between language and meaning in societal context)
Mindfulness
Withholding judgment
Curiosity and discovery
Learning through interaction
Ethnorelative view
Culture-specific knowledge and understanding host culture's traditions

Table D: Intercultural Competence Elements With 80% to 100% Agreement Among Top Intercultural Scholars, adapted from Deardorff (2006, pp. 249-250).

However, although the resulting list of elements and components is thorough and serves as a useful guide, the weakness in Deardorff's (ibid.) work is that a neo-essentialist approach is adopted (cf. Holliday, 2010). This is evidenced, for example, by conceptualising 'behaviours' as 'guided by culture' and by viewing 'cultures' as having a physical locality *in* which once can engage in new behaviours (highlighted in table D above). Holliday et al's (2017) 'Disciplines for intercultural communication', a summary of which is provided in table E below, consistently suggest a non-essential approach to culture.

Summary of Disciplines for Intercultural Communication
Seek a deeper understanding of individual people's identity by: a) avoiding preconceptions b) appreciating complexity c) not over-generalising from individual instances.
Achieve this by employing bracketing to put aside your preconceptions, thick description to enable you to see complexity, and an appreciation of emergent data to signal the unexpected.
Seek a deeper understanding of the prejudices, preoccupations and discourses which lead you to Other.
Use this to enable bracketing and to manage your own role in communication.
Seek a deeper understanding of the representations of the foreign Other which are perpetuated by society.

Table E: Summary of Disciplines for Intercultural Communication, adapted from Holliday et al. (2017, pp. 58-60)

IL addresses the whole person, including cognition, affect and behaviour (e.g. Roberts et al., 2001). Similarly, in the study of Deardorff (2006, p.249) there was agreement among the 23 Western intercultural scholars that IC involves intercultural adroitness, intercultural awareness and intercultural sensitivity. Indeed, it has been repeatedly observed that IL should not be treated as a merely or mainly cognitive process (e.g. Coleman, 1998).

Nevertheless, although the importance of emotions has been established in the literature of intercultural (Roberts et al 2001; De Vita and Case, 2003; Holmes and O'Neill, 2012; Tinkler et al., 2017; Birkeland, Å., and Ødemotland, 2018) experiential (Dewey, 1980; Rogers and Freiberg, 1994; Kolb, 2015) and transformative (Mezirow, 2000; Dirkx, 2006; Taylor, 2008) learning, it is largely considered to be frequently overlooked in IL (Roberts, 2003; Taylor, 2008; Spitzberg and Changon, 2009). Specifically, Roberts (2003, p.121) calls for special attention to emotion:

> *The hidden aspects of emotional life, together with imagination and fantasy, are often ignored in educational programmes….it is rare to find courses in modern languages and intercultural learning or indeed, most humanities, which view the individual learner as anyone other than a*

rational knowing subject…Yet the experience of intercultural communication is an emotional one.

At the same time other scholars consider action to be fundamental in IL, besides knowledge and attitudes (e.g. Deardorff, 2006; Barrett et al., 2013). Barrett et al. (2013) see strong active, interactive and participative dimensions in it. They regard IC as 'a foundation for being a **global citizen'** and 'a core competence which is required for democratic citizenship within a culturally diverse world' (p. 11, emphasis in the original, see also Clifford and Montgomery, 2011).

Overall, although there seems to have been sufficient research on the aspects of ICs, a need for further studies to understand the process of IL is acknowledged (King et al., 2013).

3.3.4 Intercultural learning (IL) concepts in HE in addition to IC

The concept of Intercultural Communicative Competence (ICC) builds on that of IC, proposed by Byram and Zarate (1996), and entails learners' communication with other people in a foreign language. It differs from IC in that learners can communicate in a wider range of situations thanks to their richer linguistic repertoire (Byram, 1997). ICC has therefore been linked with foreign language education and it requires that learners can demonstrate linguistic, sociolinguistic and discourse competence when communicating in a foreign language. By achieving ICC foreign language learners become intercultural speakers who can function successfully in intercultural encounters (Byram and Zarate, 1996).

The model of Intercultural Communicative Competence (Byram, 1997) has been very influential, evidenced by the extensive list of theoretical and empirical work that has been based on it (e.g. Roberts et al., 2001; Byram et al., 2002; Byram and Feng, 2006; Lazar et al., 2007) including numerous PhD theses (e.g. Baker, 2009; Georgiou, 2010). It consists of intercultural attitudes (savoir être), knowledge (savoirs), skills of interpreting and relating (savoir comprendre), skills of discovery and interaction (savoir apprendre/faire) and critical cultural awareness (savoir s'engager). In terms of the latter, the importance of locating intercultural communication within a philosophy of political education is emphasised (Byram, 2014). Overall, the model is infused with the development of moral judgment. Although the present study is not concerned with foreign language education, references to this seminal work that has made a great contribution to the understanding of IL in general are made throughout the thesis.

A more recently coined term, cross-cultural capability (e.g. Killick, 2011) is claimed to be the only concept created specifically for the HE context which locates capability within the context of discipline areas and future professional practice. It has been defined as the ability 'to communicate effectively across cultures, to see one's discipline and subsequent professional practice in cultural perspective, and to recognise the legitimacy of other cultural practices in both personal and professional life' (Killick, 2009; cited by Jones, 2010, p.88). What makes it come in sharp contrast with the concept of ICC, though, is the role it attaches to foreign language learning under the section 'ability to

communicate effectively across cultures' of the cross-cultural capability framework. Killick (2011), one of the major contributors of the framework, claims that in the UK context it is unrealistic and distracting to consider foreign language proficiency a necessary feature of cross-cultural capability. Deardorff (2006) argues that the debate on the role of foreign language learning in IC is ongoing.

Another frequently used term is 'intercultural sensitivity'. It is probably most frequently associated with Bennett's (1993) famous Developmental Model of Intercultural Sensitivity which consists of three ethnocentric orientations (Denial, Defense, Minimisation) and three ethnorelative orientations (Acceptance, Adaptation, Integration). The model can be useful to understand the psychological phases of culture shock, but it applies to the sojourner abroad who experiences total immersion in new cultures, while the present study will be focusing on students' intercultural experiences at home. The concept of facilitating students to become sensitised to interculturality, though, will be of central concern in this study.

Conceptual frameworks of ICs have been created in tertiary education as part of wider internationalisation efforts of institutions. Such an example is the Intercultural Competency framework developed for a joint project of two UK universities (Reid and Oatey, 2013), the creators of which claim that it is a coherent framework which addresses the challenges for developing students as global citizens. Together with the cross-cultural capability framework developed at another UK university (e.g. Jones and Killick, 2007) they constitute significant efforts to turn the rhetoric of intercultural education into practice at the institutional level, even though there remains the challenge to test them in practice. Smaller scale initiatives include the Portfolio of Intercultural Competences (PIC) that was developed for a programme of teacher education in Finland (Dervin and Hohl, 2015).

3.3.5 Intercultural education

Intercultural education has been associated with achieving to live united in diversity in intercultural societies (European Commission, 2007). It has even been associated with the survival of humanity (e.g. Charitos, 2011), echoing Dewey (2008), for whom the continuation of humanity is the main aim of all education. The European Union has promoted intercultural education to foster the values on which the European Union project has been founded: 'human dignity, solidarity, tolerance, freedom of expression, respect for diversity and intercultural dialogue' (European Commission, 2007, p.3). It has thus recommended to member states its inclusion in the curricula of all educational grades (ibid).

According to the conceptual and operational framework of ICs proposed by UNESCO (2013), the synopsis of intercultural education lies in the four pillars of education that were suggested in the Report to UNESCO of the International Commission on Education for the Twenty-first Century (Delors, 1996). These were: learning to know, learning to do, learning to live together and learning to be. In UNESCO (2013, p.27) three principles of intercultural education are delineated that are directly associated with the third pillar of education 'learning to live together'. These principles are:

• Principle 1: Intercultural education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

• Principle 2: Intercultural education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

• Principle 3: Intercultural education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

According to the first principle, cultural diversity among learners is the reason why intercultural education is needed in the first place. This principle reveals a conceptualisation of intercultural education as a response to multiculturalism similar to that of Markou's (1997) and Palaiologou's (2004) in outlining how culturally diverse learners are to be treated. This is pertinent to student teachers' training who will need to be prepared to deal effectively with multicultural classrooms. The second principle highlights the right of every individual to be an active member of society. It establishes the direction to be followed by educators so that they can empower their learners (Freire, 2001) and is thus relevant to student teachers' future professional practice. The third principle emphasises learners' social responsibility as intercultural citizens (cf. Byram, 1997; 2008) for fostering intercultural awareness and respect towards diversity, as well as for expressing solidarity when it is necessary. In this sense, intercultural education is pertinent to all learners, whose personal development as human beings and citizens is as important as their professional development in HE. It is nevertheless particularly relevant for student teachers who will facilitate their future learners' growth towards such social responsibility.

The word 'solidarity' in the third principle implies that some groups might be in a vulnerable position and therefore an active demonstration of support on the part of the learner is expected. However, an explicit statement that through intercultural education learners become aware of power imbalances in society (Kramsch, 1998; Piller, 2017) and take social justice in their hands is not included. Therefore, besides reacting, as can be the case with solidarity, learners should be encouraged to act as social change agents (Tinkler and Tinkler, 2013; Tinkler et al., 2017) to ensure that cultural others are not discriminated against and are not denied active and full participation in society.

The development of ICs is regarded as a key objective of intercultural education. According to a generic document produced by the Council of Europe (Barrett et al., 2013, p.14) 'intercultural education refers to a pedagogy – aims, content, learning processes, teaching methods, syllabus and materials, and assessment – one purpose of which is to develop IC in learners of all ages in all types of education as a foundation for dialogue and living together'. Barrett et al. (2013, p. 14) observe that in formal education, within which this study is located, the 'pedagogy of intercultural competence involves the planned inclusion of learning outcomes defined in terms of the components of intercultural competence'. At the same time, in the case of student teachers, ICs will allow them to foster intercultural education (Cushner and Mahon, 2009; Dervin et al., 2015).

The views of Barrett et al. (2013) are pertinent to this thesis because they suggest pedagogical and methodological approaches for the implementation of intercultural education at all levels of education, including higher education. Including higher education is an important addition, as older publications of the Council of Europe (e.g. Fennes and Hapgood, 1997) focused on primary and secondary education only, while IL is ongoing (e.g. Taylor, 1994) and intercultural education should be present at every age (UNESCO, 2013). Besides, while intercultural education in HE has been increasingly embedded in the various discourses of IHE that may focus on different rationales, including economic ones (Knight, 2004), Barrett et al. (2013) keep a clear focus on the pedagogy of intercultural education.

Barrett et al. (2013) argue that a concern for intercultural education should go beyond the curriculum, and responsibility should be shared by all teachers. However, they observe that while intercultural education may be central in the concerns of teachers who teach about the social world and the world of human beings (e.g. language and communication) this is usually not the case for those who teach about the natural world. The argument that IL is relevant and necessary for all students (e.g. Jones and Killick, 2007; Killick, 2011; Lee et al., 2012b) can be associated with Barrett et al.' s (2013) belief that teachers of all disciplines should incorporate elements in their teaching for students to develop ICs.

Indeed, the crucial intercultural educational role that teachers can play in the classroom, ranging from the way they manage diversity to the content they teach and the teaching methodologies that they follow has been repeatedly emphasised (e.g. Gundara, 1994). For this reason, it has been suggested that intercultural education should be an integral part of teachers' undergraduate education (e.g. Palaiologou and Faas, 2012), including experiential programmes (e.g. Tinkler et al., 2019). These programmes will challenge student teachers' existing preconceptions and will facilitate the development of positive beliefs in the student teachers (Palaiologou and Faas, 2012; Tinkler and Tinkler, 2013).

As for teachers in Greece, it has already been discussed in chapter 2 that they lack appropriate intercultural training in Greece (e.g. Palaiologou, 2004). Pre-service teachers themselves do not feel well-prepared (e.g. Spinthouraki et al., 2009) and in-service teachers (e.g. Tsaliki, 2017) are not perceived sufficiently equipped to act as intercultural educators. For this reason, this thesis is concerned with student teachers' IL in Greece.

3.4 Intercultural learning (IL) in universities

The need for individuals to develop ICs, although not new, has gained momentum in the discourses of the Internationalisation of Higher Education (e.g. Deardorff, 2006; Montgomery, 2009). It is argued that IL is relevant to all HE students and that ICs should be part of the repertoire of interpersonal, social and professional skills of all graduates, irrespective of their discipline, so that they are well-prepared to live and work in a globalised social and professional context (Jones and Killick, 2007; Montgomery et al., 2011; Lee et al., 2012b). This section discusses how this rich body of literature has

informed the present study in terms of the concept of the Internationalisation at Home (cf. Crowther et al, 2000; Beelen and Jones 2015) which has eventually been turned into 'Interculturalisation at Home' (Jones, 2015). At the same time, it presents two caveats; firstly, in terms of the relation of this study to the discourses of IHE by explaining that it is associated with those discourses that prioritise pedagogical motives (cf. Knight, 2004); secondly, by clarifying the importance of the use of the term 'intercultural' that may involve, but is not limited to national culture (Holliday et al., 2017), as the etymology of the term' international' used in IHE discourses may suggest.

3.4.1. From the international to the internationalised and to the interculturalised student

Internationalisation has figured as a priority in universities' strategies over the last few decades in several countries. Scholars generally agree that IHE is a broad topic consisting of different aspects and that to different stakeholders and in different contexts it may mean different things. Knight (2004) argues that, although no universal meaning will ever be possible, a conceptual framework is needed to avoid the uncontrolled appropriation of the term for different interests. She mentions various 'meanings' of IHE that include the mobility of students and staff, international partnerships and projects, and the incorporation of international/intercultural/global elements in the content of the programme of studies and in the teaching processes, as well as the growing prominence of the commercial aspect of higher education (ibid.). However, the term has indeed sometimes been used narrowly. For example, in the OECD (2014) report 'Education at a Glance' the word internationalisation is used to refer to 'the number of students enrolled outside their country of citizenship' (OECD, 2014, p. 344). While receiving and attracting international students should be added to Knight's (2004) 'meanings' of IHE the richness of the term does appear to be compromised in its various appropriations.

Nevertheless, much of the internationalisation research seems to have focused on the experience of receiving and teaching international students in Anglophone countries (Coverdale-Jones, 2015). In the IHE literature there have been numerous discussions on improving the experience of international students (e.g. Carroll and Ryan, 2005; Brown and Jones, 2007). The reasons for this interest usually fall in two categories. Firstly, there is sometimes an explicit emphasis on the economic benefit they bring to universities and a warning against the competition among universities for attracting international students. For example, the need to 'keep the customer satisfied' is acknowledged by Reid (2015), who sees a direct relevance of catering for the needs of international students with maintaining the popularity of UK institutions that are increasingly in competition with other universities around the world. At the time of writing this thesis, UK universities are undergoing a period of intense uncertainty due to Brexit negotiations between the UK and the European Union (Murray, 2019). Indeed, Coverdale-Jones (2015) reports that the range of receiving countries is widening and an increasing number of countries and institutions outside the Anglophone world are developing the recruitment, provision and programmes for international students. Secondly, a number of scholars have been arguing that rather than seeing a 'deficit' in international students (e.g. passiveness, lack of critical thinking skills) they should be regarded as a form of "cultural capital" (e.g. Ryan and Hellmundt, 2005).

This is because international students can contribute to the internationalisation of the receiving institution, of domestic students e.g. through meaningful interaction (Edmead, 2013) and of the wider community, e.g. with their native language skills (Killick, 2007).

The interest in the educational experience of international students has lately been combined with the acknowledgement of the pressing need to internationalise domestic students. This is because it has been argued that domestic students will lack the intercultural experiences international students will usually gain in the course of their sojourn in the country of their study (e.g. Killick and Jones, 2007). The focus has therefore shifted from the international to the internationalised student (e.g. Robson, 2011). Herzfeldt (2007), who investigated 'cultural competence' of first-year business undergraduates at a UK university, indeed found that home students showed a lower level of 'cultural competence' compared to international students. She concluded that home students may benefit more than international students from intercultural initiatives at the university due to their lack of intercultural experiences. Higson and Liu (2013) in their study of giving arts-based training to enhance the cultural competence of business students also reported that the training had a greater effect on home (UK and EU) students. Similarly, Leask's (2010) study of students' perceptions of IHE and their lived experiences concluded that domestic students were the hardest to engage in international experiences at home (e.g. by engaging in intercultural interactions in and out of class), while they were the ones who could benefit the most by them.

Additionally, Edmead's paper (2013) showed that integration of international students can be combined with IL for domestic students, for example through group work towards a common project. She described group work initiatives that were taken at a UK university at the departments of Engineering, Pharmacy, Education and Business. She concluded that the aim to capitalise on a multicultural learning environment for the benefit of all the students could be achieved if certain areas, such as explicit emphasis on IL outcomes, were given more importance.

The findings of all the above studies are illuminating in suggesting that the focus should be on the experience and learning of all students. Therefore, there has been a shift of focus from the international to the 'internationalised' (Robson, 2011) student, with the latter concept involving domestic and non-domestic students. Nevertheless, the on-campus interaction among peers that the above studies have investigated apply to contexts where there is a significance presence of non-domestic students. In university contexts with low numbers of non-domestic students, as is the case of Greek universities, alternative initiatives need to be sought. Off campus initiatives, such as study abroad, that will be discussed in the following sub-section, and community-based learning can facilitate students' IL through authentic, and possibly challenging intercultural encounters (e.g. Roberts et al., 2001; Killick, 2007; Dervin, 2009; Caruana, 2011a; 2011b; Jones, 2015).

Furthermore, if one's national culture is but only one aspect of students' complex cultural identities (Holliday et al. 2017), as was suggested earlier in the chapter, it follows that the focus can be more broadly on the 'interculturalised' rather than on the 'internationalised' student.

Lastly, while the range of IHE conceptualisations can be very wide, the concept of the 'interculturalised' student is related to the sociocultural aspects of internationalisation and is thus pertinent to the present study. Knight (2004) believes that economic and political-based rationales of internationalisation, such as the emphasis on trade in higher education, are often attached more importance than social and cultural rationales. However, due to the challenging nature of intercultural communication in and across diverse communities and the frequent clashes that result from it, she suggests that sociocultural rationales should be given equal weight to the economic and political ones. Kreber (2009) expresses confidence that this is often the case at the level of curriculum. On the other hand, Rizvi (2015, p.338) appears less positive than Kreber. He takes a critical stance against discourses that blend 'economic instrumentalism' with a 'corporatist view' of multiculturalism and intercultural understanding in the internationalisation of the curriculum. He denounces the contemporary discourses of IHE that are enmeshed in a neo-liberal social imaginary, in which economic concerns are prioritised.

3.4.2 Study abroad

For a long time, study abroad programmes had been considered the main way to 'internationalise' the student body (Clifford and Montgomery, 2017). Several benefits from study abroad have been reported, such as improvement of the target foreign language skills (e.g. Coleman, 1998; Engle and Engle, 2004) and gaining transformative learning experiences (Nada et al., 2018). However, it has been suggested that it must not be assumed that study abroad experiences automatically enhance participant students' ICs (e.g. Reid and Spencer-Oatey, 2013). While some studies report higher ICs as a result of study abroad (e.g. Pedersen, 2010; Hismanoglou, 2011; Merino and Avello, 2014), there are several others that report contrary effects (e.g. Coleman, 1996; Tusting et al., 2002; Greenholtz, 2003). For example, Coleman's study (1996) found consistently that returning students' perceptions of the destination country residents were more negative than students' perceptions before participation in a study abroad programme, and that there was an increase in ethnocentrism.

At the same time, participation in study abroad is not always possible due to financial and/or logistical limitations (Parkhouse et al., 2016). According to Souto-Otero et al. (2015), Erasmus, the largest mobility student exchange programme for European higher education, currently gives the opportunity to 200,000 students to study abroad. They argue that this number represents approximately 1% of all higher education students in Europe, far from the original 10% target of the Erasmus programme and the even more ambitious 20% target that was set in Leuven in 2010 and was reconfirmed in Bucharest in 2012 by the Ministers of Education of the Bologna signature countries. Furthermore, of all the subject areas, Education had the lowest share (3.41%) in student mobility in 2013-2014 (European Commission, 2015). Another issue that should be considered is students' possible lack of eagerness in pursuing study abroad (Coyer et al., 2019).

Therefore, local alternatives to study abroad are needed if all students are to experience IL. If attention is shifted from a sojourn abroad to experiences acquired locally, intercultural leaning will

become more widely accessible to all students at a more affordable cost (Sobania, 2015; cited by Coyer et al., 2019).

3.4.3 Intercultural learning (IL) at home

The term 'Internationalisation at Home' (IaH) was first introduced by Nilsson (2000) as a reaction to the low numbers of students who were involved in study abroad programmes. He argued that after graduation many students would practise their profession in different parts of the world and all graduates would live and work in multicultural societies, so they had to be well prepared and educated for this. Therefore, he suggested that internationalisation efforts should not be limited to the (at the time) 10% aim of the study abroad programmes, but rather focus on the remaining 90%. The position paper of the European Association for International Education published by Nilsson and his colleagues (Crowther et al., 2000) had a big impact on the discussions of internationalisation and has been frequently cited as the birth of the IaH movement (e.g. Paige, 2003).

IaH had at the time broadly been defined by Wachter (2000, p.6) as 'any internationally related activity with the exception of outbound student and staff mobility aiming at the internationalisation of domestic students at home'. IL did not feature in the original definition, although it had been clearly perceived to be related to IaH in the original position paper, as is evident in the quotation below:

> *"Intercultural learning […] should be an integrated dimension in curriculum development, teaching and all other social and organizational activities of educational programmes. With this notion, intercultural learning is both continuous effort and educational outcome of internationalisation at home."*
>
> (Otten, 2000, p. 19)

IL was added by Beelen and Jones (2015, p. 69) in the updated definition that they offered, which, as they argued explained what IaH was rather than what it was not:

> *Internationalization at Home is the purposeful integration of international and intercultural dimensions into the formal and informal curriculum for all students within domestic learning environments.*

The presence of the intercultural in the updated IaH definition shows the influence of the famous IHE definition proposed by Knight (2003, p.2) as: 'the process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education'.

The addition of the intercultural to the IaH definition of Beelen and Jones (2015) was meaningful. Jones (2013b; cited by Beelen and Jones, 2015) had already suggested the need for further research to investigate the potential value of the local intercultural context in contributing to the type of transformative learning that is experienced during study abroad opportunities. She fervently argues that the intercultural does not necessarily involve an international aspect (Jones, 2015) and that domestic diversity can be conducive to intercultural transformative learning. This is what she

tentatively calls 'Interculturalisation at Home', which constitutes a central idea of the present study. What is worthwhile about interculturalisation at home is that it is potentially equally available to all students, thus contributing to the democratization of education (Dewey, 2008).

Several formal educational initiatives that take place on campus can be listed as possibilities for pursuing IL at home: foreign language learning (e.g. Fantini 2000), in-class learning through literature (e.g. Bagley, 2015), through art (e.g. Higson and Liu, 2013), and through narrative (e.g. Magos, 2011), group work (e.g. Montgomery, 2011; Edmead, 2013), learning from returning study abroad students (cf. Brislin, 1993), virtual learning (e.g. Rowan et al., 2014; Caruana, 2011a), intercultural encounters (Holmes and O'Neil, 2012) and on-campus (e.g. Tinkler et al., 2019) or off-campus (e.g. Tinkler et al., 2017) service learning.

Of all the above opportunities, IL at home that combines teaching on campus with community experiences off campus (e.g. Tinkler et al., 2017) has been widely suggested (e.g. Byram, 1997; Fennes and Hapgood, 1997; Caruana, 2007; Killick, 2007), but not sufficiently studied (Jones, 2013). The rest of this chapter is structured around evidence from the literature that suggest that experiential, community-based learning provides a potentially promising platform for IL at home and thus needs to be further explored though empirical studies in different settings. In the next section I turn to the discussion of intercultural experiential learning. The starting point is the seminal work of the pragmatist John Dewey (1997, p.25), whose educational philosophy is based on the overarching idea that 'all genuine education comes from experience'.

3.5 Experiential intercultural learning (IL)

In this section the principles of experiential learning are discussed so that the proposition that IL needs to be experiential (e.g. Byram, 1997; Roberts et al., 2001; Magos and Simopoulos, 2009; Dervin, 2017) can be explored. Nevertheless, IL does not stand as a learning theory on its own, but rather entails a number of educational approaches that complement each other (Fennes and Hapgood, 1997). For this reason, and because this study has sought to understand adult IL, transformative learning, which is an exclusively adult theory (Taylor, 2007; 2008), is briefly discussed as well in this section and is associated with experiential learning.

That experience plays a central role in IL has been advocated by Allport (1988, p.511):

> *…instruction of the sort that involves the whole child in intercultural activities is probably more effective than merely verbal learning or exhortation. While information is likewise essential, facts stick best when embedded in the soil of interested activity…*

Because IL implies modifications in the attitudes, knowledge, understanding and skills of the learners experiential learning or 'learning by doing' approaches are considered more effective than lecturing (Barrett et al., 2013). This idea has been highlighted by numerous other scholars in recent years (e.g.

Bennett, 1993; Byram, 1997), some of whom focused on higher education, as the present study is doing (e.g .De Vita and Case, 2003; Killick and Jones, 2007; Killick, 2011).

Specifically, it has been suggested that the principles of experience, comparison, analysis, reflection and active involvement in discovery, in other words the elements of experiential learning (Kolb, 2015), should be included in the educational curricula, as they are conducive to IL (e.g. Roberts et al., 2001; Barrett et al., 2013). These constitute Kolb's (2015) famous experiential learning cycle that comprises four learning dimensions: 'concrete experience' and 'abstract conceptualisation' as two connected ways of appreciating experience and 'reflective observation' and 'active experimentation' as two connected ways of transforming experience (see figure A). Other elements that contribute to IL are challenge and cooperation (Barrett et al., 2013).

The above ideas can be traced in Dewey's (1859-1952) seminal work on experiential learning. It is for this reason that in the next sub-section I turn to the discussion of his theory of experiential learning. Although Dewey's original work was mainly focused on children's learning, it is considered the most important contemporary academic work in outlining the principles for the application of experiential learning in higher education (Kolb, 2015). It provides the foundation of educational methods that connect abstract academic ideas and students' practical needs (ibid.). For this reason, Dewey is regarded as a pragmatist (Miettinen, 2000; Kolb, 2015; Hayden and McIntosh, 2018), prioritising 'practice and the use-value of the ideas and theories produced by researchers' (Brinkmann and Kvale, 2015, p.60).

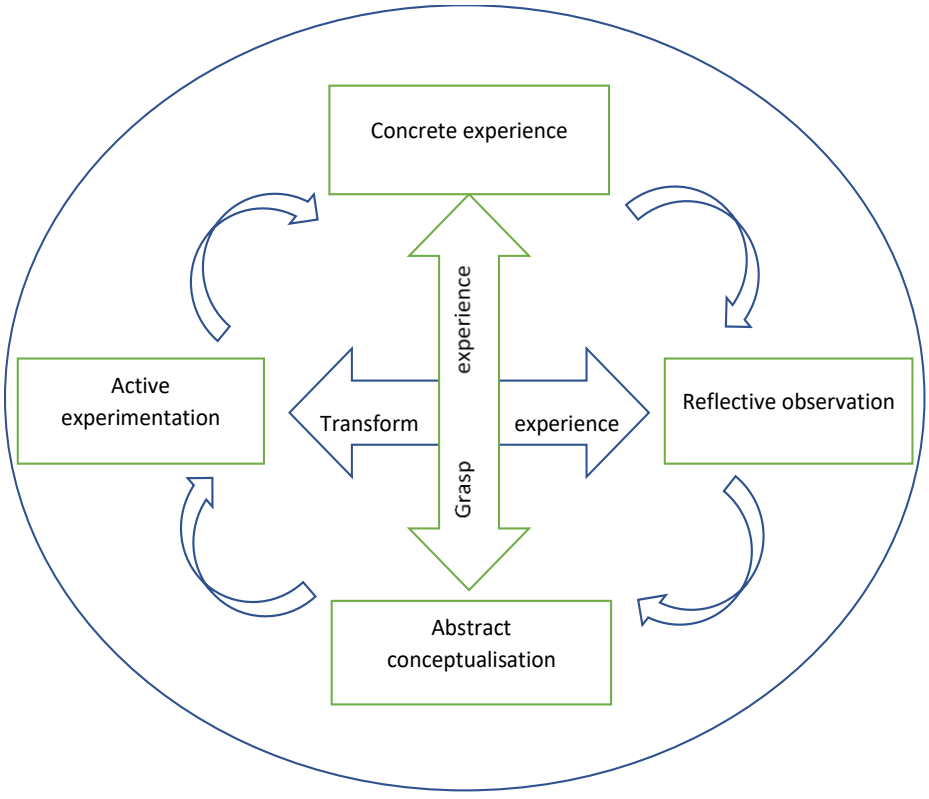

Figure A: Kolb's (2015) Experiential Learning Cycle

3.5.1 Dewey's experiential learning

Dewey conceptualises education as the means for social life to survive (2008), a view that is also embraced by other scholars (e.g. Rizvi, 2015). Dewey (2008, p.9) believes that society exists 'in transmission' and 'in communication'. The overarching idea in his educational philosophy is that 'there is an intimate and necessary relation between the processes of actual experience and education' to the point that 'all genuine education comes from experience' (Dewey, 1997, p.25). Dewey is a zealous advocate of the unity of theory and practice in education. He claims that one will learn by experiencing the consequences of implementing theoretical concepts and ideas (1997). Therefore, it is in experience that the theory of intercultural education and its practice are united.

For Dewey (1997), an important characteristic of experiential learning is the presence of problems that the learner needs to deal with. He feels that managing problems leads to growth and that this very process constitutes learning. Dewey (1980) argues that every experience involves some agony and that absorbing it implies reconstructing previous experiences rather than merely depositing the new ones on top of the old ones. He suggests that 'struggle and conflict may be themselves enjoyed, although they are painful, when they are experienced as means of developing an experience' (ibid., p.41).

This idea is echoed by Mezirow's (2000) 'disorienting dilemma', which is central in transformative learning theory and is discussed in sub-section 3.5.3 below. It is also similar to Montgomery's (2011) discussion of 'troublesome spaces' in IL, which draws on the respective work of Savin-Baden. The way a student chooses to deal with problems that can involve 'perceptions of difficulty, threats to learner identity, troublesome power and challenging dominant narratives', is deemed crucial as to whether an experience will be conducive to transformation, and thus to learning or not (ibid., p.65). Davis and Roswell (2013) also refer to 'productive discomfort' from experiences in the community that are conducive to learning.

Dewey (1997) views as a necessary condition that the problems are inherent in the learner's immediate experience rather than being located outside it. By 'immediate experience', he means the first hand, direct experience that is *not mediated* by language and other symbols. Such a direct, 'vital', experience can be contrasted to the kind of mediation or representation (also discussed by Holliday et al., 2017) that takes place in the media and in books (Dewey, 2008, p. 201).

However, Dewey's educational philosophy does not ostracise practices associated with traditional education, such as the study of books, but seeks to merge the experiential with the traditional in education (Kolb, 2015). Dewey does acknowledge that the range of direct experiences can be narrow, though, and does not underestimate the value of media and books in the cultivation of people. He views media and books as bringing a wide variety of things and events, albeit mediated, closer to

people and thus enabling people to have a multitude of indirect experiences that they would not have otherwise. Nevertheless, with the risk that symbols may not be 'truly representative' and with such representative experiences being distant and detached from the learner, he argues for 'the urgency, warmth, and intimacy of a direct experience' (Dewey, 2008, p.202). He claims that the only way of fully understanding and appreciating something is by having a direct experience of it. Therefore, learners' personal participation in authentic situations is crucial for their learning (Dewey, 2008). This is precisely what the present study is exploring.

For Dewey (1997) learning through experience and not only from written texts is an imperative as in society change governs. He critiques the learning that is limited to acquisition of knowledge written in books, because it lies on the supposition that the future will be like the past, and thus static. He claims instead that learning through experience can be achieved by 'making the most of opportunities of present life' (1997, p.20) and that this is the only way one can be prepared for the future. Nevertheless, he underlines that present experiences can be useful in the future as long as they 'stretch backward' (ibid, p.77) in order to absorb the past.

Given that the present life experiences of people, on which learning must be based, vary across time, in each place and from individual to individual, Dewey (1997) proposes that there can be no single curriculum for everyone. Although his proposition originally referred to progressive schools, it can be extended to different educational contexts, including universities. Applied in intercultural education and teacher education, that is the focus of the present study, this idea can suggest that rather than relying on a fixed curriculum, students' IL can be pursued through their own experiences that will be contingent on the respective socioeconomical, historical, political and educational contexts. These observations could not be more pertinent in today's ever-changing, fast paced, globalised society (e.g. Rizvi, 2015). Intercultural education that is limited to books and to the wisdom of the teacher only deprives learners of the opportunity to learn through present experiences that they own.

Dewey (1997) dethrones privileged sources of wisdom and knowing, such as the books' and the teacher's accounts, and elevates each learner's own experiences not only as a legitimate but also as a necessary source of learning. He contends that for learning to take place the starting point of teaching should be everyday life experiences that learners are familiar with. Such experiences must stimulate the learner's wish to actively search for more information and to produce fresh ideas. This constitutes an urge to democratise education and to ensure it serves the need to cater for a better world for all (Hayden and Mcintosh, 2018). This key idea of empowering each individual resonates with advocates of critical pedagogy, such as Freire (2001), whose notion of people's critical consciousness (*conscientização*), has been synonymous to social justice. For this reason, Dewey's work on experiential learning has been associated with Freire's work on the pedagogy of the oppressed (Kolb, 2015; Tinkler et al., 2019).

Ousting the teacher from the position of the omniscient boss and valuing learners' own experiences implies a major responsibility for the teacher 'to select the kind of present experiences that live fruitfully and creatively in subsequent experiences' (Dewey ,1997, pp 27-28). Dewey (1997) clarifies that not all experiences are educative. In fact, some experiences can have the opposite result if they

fail to contribute to 'continuity', one of the two main criteria he sets for an experience to be educative. He understands 'continuity' as the person's response to an experience that provides the fertile ground for more and richer experiences in the future. The present and future experiences need to be connected with one another. The knowledge and skills a learner gains through experience enable her to make sense of and handle future situations. Therefore, teachers need to select, organise and evaluate an experience in terms of what it potentially 'moves toward and into' (ibid., p.38). In this way education contributes to perpetual growth and maturity that last one's lifetime. This shows that the notion of lifelong learning is inherent in Dewey's conceptualisation of experiential learning.

The second criterion that Dewey (1997) sets in order for an experience to be deemed educationally worthwhile is that of interaction between internal and external conditions. Dewey strongly believes that experience is social: 'All human experience is ultimately social: it involves contact and communication' (ibid, p.38). He argues that experiences do not happen in a vacuum nor solely within an individual. Instead they interact with his or her environing circumstances. This conceptualisation of educative experience implies that 'education is essentially a social process' (ibid, p. 58) as well. Consequently, he argues that another main responsibility for educators is to identify and capitalise on the social contexts that will provide learners with experiences that will contribute to their development (ibid.). It is precisely learners' intercultural experiences of this kind that that my study has sought to explore and unpack.

3.5.1.1 The role of emotion and reflection in Dewey's experiential learning

Dewey (1980) regards emotion as having a crucial role in experience. He describes emotion as 'the moving and cementing force' (ibid, p. 42) that unify and consolidate the different elements of an experience in the mind, drawing an analogy between having an experience and the manufacturing of a new object. He regards emotion as the aesthetic aspect of an experience, which emphasises that an experience is more than intellectual and cognitive and includes the whole person (Birkeland and Ødemotland, 2018). The word 'aesthetic' derives from the Greek word 'aisthisi' (*αίσθηση*), which means 'sense' and 'sensation', as opposed to reason (ibid.).

Reflection is another key element of experiential learning according to Dewey (1997). He believes that reflection is conducive to self-control, which should be the aim of education. He views self-control as a prerequisite for intellectual development to take place, as instincts are internally tamed through reflection (ibid.). Such harnessing happens when observation and bringing past events and experiences to memory come together in the form of reflection (ibid.).

The role of reflection in experiential learning has subsequently been underlined by Kolb (2015), who has placed it in a prominent position in his experiential learning model. The importance of reflection following intercultural encounters that are central in this study, has also repeatedly been emphasised in the literature of IL (e.g. Byram, 1997; Fennes and Hapgood, 1997; Roberts et al., 2001; Holmes and O'Neill, 2012). Additionally, as far as teacher education is concerned, Schon's (1983) conceptualisation of the teacher as a 'reflective practitioner' who reflects in action and on action- and thus ultimately

for action, according to Barnett (1997), has been a major contribution in terms of understanding what professionals can do and should be doing in practice.

3.5.2 Rogers' significant/ experiential learning

Dewey's experiential learning has also been associated with the work of Carl Rogers as the work of both scholars has a humanistic perspective (Kolb, 2015). For Rogers and Freiberg (1994, p.36) the terms experiential learning and significant learning are treated as synonyms and used interchangeably. They view experiential learning as comprising four key elements. The first is the 'quality of personal involvement' so that 'the whole person, both in feeling and in cognitive aspects, is part of the learning event'. They also believe (ibid., p.37) that

> *Significant learning combines the logical and the intuitive, the intellect and the feelings, the concept and the experience, the idea and the meaning. When we learn in that way, we are whole*.

The second element of experiential learning is that of 'self-initiated involvement' in the learning event. They explain that 'even when the impetus or a stimulus comes from the outside, the sense of discovery, of reaching out, of grasping and comprehending comes from within. This implies that each student might deal with a similar situation in different ways. For example, according to Montgomery (2011), whether a student will choose to challenge themselves in a difficult situation or will withdraw from it will play a key part in their transformation or not from a troublesome experience. The third element is the 'pervasiveness' of learning, in that it brings about a change in the learner's behaviour, her attitudes, or even her personality. Similarly, Dewey (1997) considers educative an experience that alters the learner's attitude and skills. The fourth element is that the 'locus of evaluation' of the learning event lies within the learner herself. Rogers and Freiberg argue (1994, p.36) that '*she knows whether it is meeting her need, whether it leads toward what she wants to know, whether it illuminates her dark area of ignorance'.*

The last aspect of Rogers and Freiberg's (1994, p.283) notion of experiential learning is related to their idea of values that a person has 'introjected' from another person but considers them to be her own. They believe such incorporated values to be typical of adult valuing, which they contrast to the 'organismic valuing' of infants that is based on their own experiences. Therefore, experiential learning can help reconnect adults' values with their own experiences. Based on Rogers' extensive experience of person-centred therapeutic work (cf. Rogers, 1961), Rogers and Freiberg (1994, p. 1994, p.291) argue for 'universal human value directions emerging from the experiencing of the human being' that are geared towards the survival of the human race.

3.5.3 Transformative learning

The transformative potential of experiential learning has been acknowledged and analysed in the literature (cf. Levinas, 1961; 1963; cited by Garrison et al., 2012; Hayden and McIntosh, 2018). For example, Garrison et al. (2012, p. 164) suggest that 'Dewey pursues an empirical, naturalistic, and interactive pluralism in which all relations […], are reciprocally transforming'. The results of empirical studies also suggest that IL in general (Taylor, 1994) and intercultural experiential learning in particular (e.g. Magos and Tsouvala, 2011) are transformative.

Transformative learning is considered a key theory in adult education (Taylor, 2007; Nada et al., 2018), hence its relevance to the present study. It constitutes the 'learning process of constructing and appropriating new and revised interpretations of the meaning of an experience in the world' (Taylor, 2008, p.5) as past interpretations may no longer be effective (Mezirow, 2000). Transformative learning is largely based on the notion of a 'disorienting dilemma' (ibid.), which echoes Dewey's (1980) proposition on the suffering that learning can entail and that leads learners to development.

Transformative learning involves the cultivation of a more critical way of interpreting the world (ibid.), which includes contextual understanding and entails learning 'how to negotiate and act upon our own purposes, values, feelings and meanings rather than those we have uncritically assimilated from others' (Mezirow, 2000, p. 8). It thus shares common ground with Roger's and Freiberg's (1994) idea of one's freedom from introjected values and connecting with their inner values. What lies at the heart of this transformative process is shifting one's perspective towards a more comprehensive, penetrable perspective that is unified with one's experiences and is based on critical reflection (Mezirow, 2000). That one's experiences should be integrated in one's perspective shows the common ground between experiential and transformative learning.

Critical reflection on experience is crucial in this transformative learning process. Barnett (1997, p.91) considers it 'the ability to move oneself forward'. Critical reflection allows learners to understand their own place in society in terms of power relations, to challenge conformity and tor realise their agency to change themselves and the world around them (Mezirow, 2000; Taylor, 2008). In fostering such an awareness of agency, adult educators are viewed as 'cultural activists' (Mezirow, 2000, p.30).

Therefore, transformative learning is conducive to individual and social change (Mezirow, 2000; Taylor 2008). It is for this reason that learners need to be offered opportunities for learning both inside and outside a classroom 'to act on new insights in the process of transformative learning. Without experiences to test and explore new perspectives, it is unlikely learners will fully transform' (Taylor, 2008, p.11).

Transformative learning had been criticised in the past for focusing on the rational self (Taylor, 2008). However, a holistic approach to transformative learning that emphasises the importance of relationship building and of emotions is now embraced (Taylor, 2007; 2008). The role of emotions in adult learning has been highlighted by Dirkx (1997; 2006; 2008), who refers to affective learning as

'learning through soul' (Dirkx, 1997, p.85). For this reason, educators need to support learners in exploring their emotions through discussions in the classroom (Taylor, 2008).

3.5.4 Applications of principles of experiential learning in intercultural education

According to Fennes and Hapgood (1997), while there can be incidental IL, it is usually intentional and based on specific objectives. Byram (1997) argues that face to face intercultural interaction is invaluable as it involves real-time, verbal and non-verbal communication and because all five senses are included. Otten (2000, p.18) strongly believes that 'the "real life" experience of cultural diversity is without doubt the most involving form of learning'. De Vita and Case (2003) add an important acknowledgement that associates IL with humanity by viewing it as consisting in caring and connecting besides gaining knowledge, activating one's thoughts, and acting. For the above to take place they suggest that IL requires authentic interactive experiences.

In line with the arguments above, the findings of Lee et al.'s study (2012a) in a university context suggested that IL takes place in environments where students have purposeful interactions towards a common goal. More specifically, analysis of 115 first year student reflections in the study of Lee et al. (2014) on students' IL revealed the importance they attached to personal, first-hand interactions with people different than themselves and the value of authentic practice in structured settings (such as a course) in supporting such interactions in various contexts. The key elements that were shown to support students' IL were a)opportunities to connect course content to lived experience, and to consider the influences of personal experiences on students' perspectives , b) opportunities for interpersonal interaction incorporated as a routine feature of the course and c) explicit attention to identifying and implementing the elements that support interpersonal interaction, especially through participation in guided purposeful activities that allowed plenty of time for reflection.

Based on Lee et al.'s (2012a; 2014) findings, in the present study I sought to explore university students' IL through first-hand interactions. The intercultural encounters that participant students experienced were intentional, and participants worked towards a common goal, their projects, with specific objectives. Besides, my study adds to those of Lee et al.'s (ibid.), as participants' purposeful intercultural encounters were not limited to on-campus interactions only. Instead they took place outside the classroom, in participants' local communities in Greece.

In this section I have located the idea of IL through purposeful and first-hand interactions within the theory of experiential learning. I have also discussed the theory of transformative learning that is pertinent to adult education. In the following section I draw on literature that argues for the need to extend the study of students' intentional intercultural experiences from the campus to the local communities, thus associating 'learning by doing approaches' with community outreach and partnerships (e.g. Barrett et al., 2013).

3.6 Intercultural learning (IL) in the local community

The role of experiential learning in student teachers' intercultural education has been repeatedly emphasised (e.g. Magos and Simopoulos, 2009; Charitos, 2011; Kourti and Androussou, 2013; Dervin, 2017). However, although experiential IL can range from imaginary experiences to real ones (Holmes et al., 2015) it has been advocated that student teachers better understand the concept of interculturality in relation to the 'real' world beyond the classroom (Hunter et al., 2006; Dervin, 2017). At the same time, it has been argued that students do not need to travel abroad to seek these experiences (Parkhouse et al., 2016). For this reason, capitalising on the cultural diversity that can be found in the local community (Holliday, 2010) to foster students' experiential IL has been consistently proposed (e.g. Killick, 2007; Caruana, 2011a; 2011b; Jones, 2013). The notion of intercultural encounters in the community as an invaluable resource for learning is underlined in the literature of IL (Fennes and Hapgood, 1997; Roberts et al., 2001; Holmes and O'Neil, 2012), but remains unresearched in Greek HE.

3.6.1 Intercultural encounters

It has been argued that the notion of encounters is inherent in the concept of interculturality (Dervin, 2017). People constantly encounter others in the course of their lives. Dervin (2017) suggests that the main characteristic of these encounters is their fluidity due to the number of variables on which they could be deemed successful or not. These include the participants themselves and the several possible contexts they will find themselves to be part of (ibid.). Therefore, it is important to understand the transactional and contextually contingent nature of knowledge production (ibid.).

Dervin's (2017) study exploring student teachers' experiential learning demonstrated that several intercultural encounters conducive to student teachers' IL might have already taken place prior to students' embarking on an intercultural education course. This is consonant with the findings of Parkhouse et al.'s study (2016) with ten in-service teachers which suggested that on the path to becoming interculturally competent several experiences would be acquired. Besides the possibility of enabling students to analyse their previous experiences (by using, for example, an educational tool, such as the Autobiography of Intercultural Encounters proposed by the Council of Europe in 2009) students have been offered opportunities to experience new intercultural encounters within the context of their studies. The underlying rationale has been that if such experiences elude cultural biases, they will cultivate students' motivation to pursue similar experiences and to acquire further IL (James-Edwards, 1999; cited by Spinthouraki, 2009).

The exploration of intercultural encounters as a pedagogical means for students to develop ICs has led Holmes and O'Neil (2012, p.715) to advocate the importance of emic perspectives to

understanding others as opposed to etic approaches that can lead to stereotypes. According to Roberts et al. (2001, pp.38-39), intercultural encounters are the 'site' where empathy, defined as 'the ability to understand the other, to apprehend their point of view and their felt experiences' can be developed through social interaction. In this way, they suggest, the experience becomes part of the learner. Empathy entails decentering, learners' realisation of the multiple perspectives beyond their own (ibid.). Additionally, through encountering others first-hand, learners may become capable of placing a particular instance of intercultural encounter within a wider social, political, cultural and ideological context (ibid.). Such an appreciation of context is an element of transformative learning (Taylor, 2007). Learners can understand 'that the encounter with the other does not occur in a vacuum, because we are always positioned within networks of power' (Ferri, 2014, p.19).

Two definitions of intercultural encounters have informed the present study. Barrett et al. (2013, p.7) offer a descriptive definition of an intercultural encounter, which delineates the ingredients that need to be present at the beginning of an encounter from the perspective of the self:

> *An intercultural encounter is an encounter* ***with another person (or group of people) who is perceived*** [my emphasis] *to have different cultural affiliations from oneself. Such encounters may take place either face-to-face or virtually through, for example, social or communications media. They may involve people from different countries, people from different regional, linguistic, ethnic or religious backgrounds, or people who differ from each other because of their lifestyle, gender, social class, sexual orientation, age or generation, level of religious observance, etc .*

Holmes et al.'s (2015, p.17) definition is more complete as it is both descriptive and prescriptive. Not only does it define the beginning of intercultural encounters, but also the way these may develop in order to be considered intercultural, hence reference is made to possible empathy, sameness and shared understanding:

> *We define an intercultural encounter as interaction (verbal and nonverbal)* ***between two or more people in situations*** *(not necessarily countries)* ***where they may perceive each other*** [my emphasis] *to have different backgrounds (cultural, linguistic, geographical, etc.) and where these differences are salient and affect the nature of the interaction (which might include empathy, sameness and shared understandings, despite apparent surface differences).*

This definition considers the encounters as intercultural from the perspectives of both/all parties involved. Barrett et al.'s (2013) definition is useful because this study explores intercultural encounters from a single perspective, that of student participants, as a pedagogical means towards IL. Holmes at al.'s (2015) definition is pertinent to the present study because it moves beyond the starting characteristics of intercultural encounters to consider their process, what might, and perhaps what should happen during them.

What follows from these two definitions is that intercultural encounters can be a process and an outcome of IL at the same time. In its descriptive sense, the term can refer to the interaction of

individuals from perceived diverse cultural groups and thus to the means of IL. In its prescriptive sense, that individuals attempt and possibly achieve to make their encounters intercultural -that is, that they engage in deeply reciprocal, caring and transformative relationships where all the individuals involved are equally valued, respected and are offered the opportunity to negotiate their identities- can be considered the aim of IL. Therefore, intercultural encounters can be thought of as the means and the outcome of IL in a vicious cycle relationship.

3.6.2 The structured pedagogical experience outside the classroom as a location of intercultural learning (IL)

This study has sought to explore Pedagogical Intercultural Community Encounters as an educational practice that has not been researched before in Greece, with the exception of the study of Magos and Tsouvala (2011).

Chickering (1977; cited by Kolb, 2015) underlines that if the potentials of experiential learning are to be realised in higher education, major structural, procedural and content related transformations will have to happen. Chickering echoes Dewey (1997) in suggesting that learning should not take place exclusively on campus nor should the professor be the sole source of knowledge. He argues instead that these resources should be connected to various educational locations, practitioners and organisations off-campus. Along these lines, Kolb (2015) argues that there are two dimensions to the learning process. The first represents concrete experience of events at one end and abstract conceptualisation at the other. The second has active experimentation at one extreme and reflective observation at the other. Therefore, it can be inferred that for this dialectic relationship between the two dimensions of the learning process to take place, both the classroom and the wider community constitute useful, complementary educational spaces.

The need to explore off-campus intercultural experiences is underlined by Byram's (1997) observation that one of the locations where students can acquire IC besides the classroom and the independent experience is the structured pedagogical experience outside the classroom. More specifically, Byram (1997, p. 65) asserts:

> *There is usually an assumption that classroom learning is in preparation for experience "in the real world" and "later", but in contrast to that view I want to suggest that engagement with otherness in the contemporary world is simultaneous. The dichotomy of "classroom" and "real world" is a false one.*

It is therefore in the fieldwork, which he suggests can vary from a brief visit to a longer residence, where he feels that students have the opportunity to develop 'all the skills in real time, particularly the skill of interaction' (ibid., p.68). Byram (ibid., p.69) claims that the difference between fieldwork and independent experience lies in 'the responsibility of the teacher to provide a pedagogical structure and systematic experience', which is very much in line with Dewey's (1997) proposition in relation to the teacher's role in experiential learning.

The crucial role of reflection for experiential learning (Dewey, 1997), for IL (e.g. Byram, 1997; Roberts et al., 2001) and for transformative learning (Mezirow, 2000) to be consolidated has been widely established in the literature. Barnett (1997), drawing on Aristotle's work on 'practical knowledge' and on the Marxist concept of 'praxis', suggests the validity of the knowledge that results from practice and of the learning that happens by critical reflecting on this practice. He advocates the combination of critical action and critical reflection for change in knowledge, the self and the world to happen (ibid.).

Encouraging students' in-class preflection prior to a community experience and associating the recorded preflection output with subsequent reflection output is also reported to be a useful educational practice (Falk, 1995). Students can be encouraged to brainstorm on their forthcoming experience and to share through discussions, writing, or artistic creations, such as a collage, current or anticipated feelings and thoughts that they might have in the community (ibid.) Byram (1997) argues that the classroom is the arena where students may safely reflect on their attitudes, values, beliefs and behaviour prior to embarking on an actual intercultural encounter outside its four walls. He adds that it is also the classroom where students may return for discussion, analysis and reflection of their experience, through which learning is acknowledged and consolidated.

It is suggested that an experience is not automatically a learning one, while through reflection an intercultural encounter can be turned into a substantive learning experience (Byram, 1997; Caruana, 2011a). This is an idea that can be traced back to Dewey's (1997) work on experiential learning. For example, reflection can be conducive to IL by enabling students to look inwards for their own IC instead of focusing on evaluating others externally, as was suggested by the study of Holmes and O'Neill's (2012) on intercultural encounters between participant students and perceived cultural others. Caruana (2011a) suggests reflective journaling as a means of learning from the intercultural community experience, because it facilitates students to relate their intercultural skills, such as effective intercultural communication, multiperspectivity and self-awareness, with their new experience. In these pedagogical experiences, according to Barrett et al. (2013), the teacher will support not only learners' intellectual understandings, but also their emotional responses. Learners' emotions are brought forward through reflection and gain a prominent place in students' IL (e.g. Roberts et al, 2001).

As far as fieldwork is concerned, Jones and Killick (2007) suggest that for students to develop intercultural and global perspectives the basis of ethnographic techniques (to experience, to reflect, to make strange) has to be embedded into the curriculum. Jurasek's (1995) use of ethnography as a way to build the gap between on-campus curriculum and off-campus experience (in this case study abroad) is one such example. Another example of training students to become familiar with ethnographic techniques so that they could make the most of a learning experience is the project described in Roberts et al. (2001). It is noteworthy as it addresses Taylor's (2000) observation that few studies have recorded IL as it is happening and not in retrospect. This is also an important feature of the present study. In Roberts et al.'s study (2001) learners who were to embark on a study abroad year were first sensitised to ethnographic principles through formal, interactive instruction in the classroom

that brought to the surface and challenged their existing values, beliefs and attitudes. At the next stage of the project, the students had to carry out a small-scale ethnographic project at home so that they would be prepared to pursue one ethnographic project in each of the two countries they would stay as part of their study abroad. This gave a meaningful purpose to their overall experience abroad and a platform to get actively involved with the local community in the target country. Although the students in Roberts at al' s project (2001) were language students and students' at home projects were in preparation of their study abroad programmes, the same rationale could be applicable to courses of other disciplines in order to pursue IL at home. This can happen by making good use of the local community as a rich platform of opportunities for authentic learning.

The intercultural encounters approach in Holmes and O'Neil's (2012) study involved (self) reflection, individual agency and intercultural engagement for the students. Students on a business course of Intercultural Communication were required to do an ethnographic project. Student researchers had to identify a person who would constitute a Cultural Other in relation to themselves, would be a stranger to them and would agree to become their partner. Becoming their partner entailed meeting at least six times in six weeks. Student researchers had to take fieldnotes, record their thoughts and feelings before and after the encounters as part of the PEER model that was applied. The PEER model consisted of four phases: Prepare, Engage, Evaluate and Reflect. According to the authors (ibid.), in a similar way to Kolb's experiential learning cycle (see figure A in section 3.5 above), in the PEER model a learning cycle can flexibly begin at any phase and learning cycles may be repeated. Students also had to write a research report where they would discuss four or five episodes that demonstrated their IL.

In meeting others in real encounters, Byram (2008) views learners as having the opportunity to take immediate political action which can be of benefit to themselves and to others. By contrast, he maintains that when learners meet others only through texts and artifacts in the classroom it is difficult for tutors to know whether students' reflections will be followed by actions. In this way, echoing Dewey (1997), he argues that acting on reflection should not be treated by educators as something that may happen in learners' lives outside their formal education experiences and in the future rather than in the present.

It is that location of the structured pedagogical off-campus experience that my study has sought to explore (cf. Lee et al., 2012b). However, in light of the evidence provided above that study abroad is available to a small number of students only, my focus is the intercultural experience 'at home', in the local community. In support of community based intercultural is the position that cultural difference can be encountered within the proximity one's personal social context, and that therefore one does not need to travel elsewhere to develop their intercultural communication skills (Holliday et al., 2017). To justify this view, they make a combined reference to their non-essentialist understanding of culture, which manifests within and across societies and communities of all types and sizes, and to globalisation that makes local communities more diverse than ever.

3.6.3 Community engagement and service learning

3.6.3.1 Community engagement-where experiential learning and transformative learning meet

It is evident in the literature that what makes pedagogically structured off-campus learning opportunities very important is that all students can experience authentic, diverse and potentially challenging intercultural encounters (Byram, 1997). Diversity in the local community can compensate for the diversity missing from a university campus. This is important because as Dewey (2008, p. 78) has argued 'diversity of stimulation means novelty, and novelty means challenge to thought'.

Killick (2007) describes community engagement activities as varying in type and length. They can include internships and voluntary work. They may also vary in their initiator, usually being university staff, but sometimes also students' unions. Although he refers to the term 'service learning' as the US equivalent to the UK term 'community-based learning', Pompa (2013), the founder of the the now well-established course 'Inside out' in the U.S. prefers the course to be considered a community-based learning opportunity rather than a service learning one. Service learning refers to a pedagogy that involves students working voluntarily in the local community within the context of a taught module. It is thus experiential, holistic and action-oriented (Caruana 2011b; Deeley, 2015). It has been defined as follows:

> *Service-learning combines service objectives with learning objectives with the intent that the activity change both the recipient and the provider of the service. This is accomplished by combining service tasks with structured opportunities that link the task to self-reflection, self-discovery, and the acquisition and comprehension of values, skills, and knowledge content.*
>
> (National Service-Learning Clearinghouse, n.d.; cited by Tinkler and Tinkler, 2013)

Pompa's (2013) choice of term makes sense, as the course 'Inside out' brings college students of different disciplines and incarcerated students together for a semester long course, but it does not involve college students offering any service to the incarcerated students or vice versa. Similarly, when I will be referring to the educational initiatives that I studied I will be using the term 'community-based learning', because they did not involve students offering any service in the form of regular voluntary work to the community individuals they encountered.

Community engagement as a way to give opportunities for intercultural interaction to non-mobile students with individuals in the local community was proposed by Crowther at et al. (2000) as a strategy for IaH. A number of academics have advocated the idea of IL through community engagement (e.g. Caruana, 2011a; 2011b). Community engagement is considered the context for students to experience 'real' intercultural contacts (Killick (2007, p.140), which can stimulate students' reflection and development.

The argument that students and universities as institutions have a lot to gain from the community is a widespread one. For example, Mugabi (2015) explains that the central aspect of community engagement is partnerships between higher education institutions and community organisations, such as Non-Governmental Organisations and schools. The rationale underlying such partnerships, he clarifies, is that universities can gain from the resources that are available in the community. Pompa (2013) expresses a similar opinion in arguing that the assets of the community are necessary to universities.

However, if one considers the above observations, which shed light on the rationale for community engagement as benefiting the student and the university, out of the context in which community-based learning emerged, they can appear as misleading. Munck et al. (2014) trace the origins of community-based learning back in the 1960's, when it emerged as a pedagogy that aimed at individual and social transformation through a critical understanding of the world and its underlying structures of oppression. Similarly, Bawa (2014) asserts that community engagement began as involvement to help alleviate communities under pressure. Nevertheless, Munck et al. (2014) feel that because community-based learning and research have become widespread in a corporatist higher education landscape, there are now diverse motivations behind it. Munck (2014) and Munck et al. (2014) observe that motivations to put forward community-based research can now vary from instrumental ones, such as developing graduate employability skills and enabling students to obtain social justice credentials or attracting funding, to actually caring about student opportunities for experiential learning and their transformative engagement with the community. The latter can help promote social justice and ensure that the university better serves the society by being closer to it (Munck, 2014) and by contributing to students' development as ethical and responsible citizens (Montgomery et al., 2011).

Along these lines of social justice also lie the observations of Davis and Roswell (2013), partners of the community-based learning programme 'Inside Out' mentioned above. In their discussion of community-based education they reflect on the importance of a serving learning course that enables students to interact profoundly with others as unique individuals while at the same time inciting the first to pay attention to structural inequalities. Such engagements, Davis and Roswell (2013) argue, can incite students' multiperspectivity and experiences of 'transformed understanding of self, other, and society' (ibid, p.5). Pompa (2013, pp.16-17), the founder of this programme, observes that 'this immersion engenders deeper interaction and more intense involvement, often manifesting as a statement of solidarity with those who are struggling'.

It is therefore the reciprocal nature of community engagement initiatives that needs to be underlined; that they are intended to be of benefit to the community as much as to the student. Killick (2007) does so by emphasizing the 'partnership approach' (ibid, p.141). He views service learning as encouraging students' active citizenship, while providing an experiential quality that assists students' reflection and the development of relevant skills. In connecting the academic experiences with the service experiences, he argues that service learning unites theory with practice. It is therefore important to locate this theory and practice in a wider sociopolitical context in order to understand their significance.

Therefore, in community-based learning experiential IL meets transformative learning. A college student of Inside out echoed Byram's (1997) observation about the false dichotomy between the class and real life in commenting on the experiential aspect of the course:

> *Most college courses are lectures and readings which, later on, we are supposed to apply to real-life situations. This class was a real-life situation itself . . . The students in the class gave it life—we taught each other more than can be read in a book.* (Pompa, 2013, p.15)

Pompa herself (2013), the course founder, describes such a learning experience as moving from the passively obtaining knowledge to actively participating in a process of discovery, with critical pedagogy underlying it:

> *Intellectual understanding and analysis of issues combine with concern about and passion for those issues, propelling students—both inside and out—to recognize their potential as change agents, ready to take the next step in addressing a particular dilemma. Different from the idea of hands-on, engaged learning as a "feelgood" experience, which can end up both superficial and ephemeral, this approach to learning involves depth, direction, hard work, and a commitment to make change in the world.*
>
> *Community-based learning—quite distinct from charity or the "helping" modality— involves what Freire calls "conscientization" and a critique of social systems, motivating participants to analyze what they experience and then act. The pedagogy of community-based learning[…]provokes one to think differently about the world, and consider one's relationship to the world in a new way[…] We have seen, first hand, the kind of damage the program can do to preconceived notions, stereotypes, and most importantly—ignorance*. (ibid, pp. 24-25)

Lastly, echoing Dewey's (1997) view, it is clear that community-based learning is founded on the democratic belief that everyone has something important to contribute in the learning process (Pompa, 2013). Learners do not just engage with issues, but with the people that these issues involve, who may bring different perspectives to the learning process (Caruana, 2011b). Munck (2014) claims that community-based research is political. He comments on the power that is omnipresent in all the relations within the university and in the university's relationship with the society. He argues in favour of being open upfront about the political values one brings to their work when organising a community engagement initiative for their students. In recounting the history of civic engagement, he refers to the reactions it received in the United States by those who argued that science had to remain uninfluenced by political ideology. In his view, attempting to keep science apolitical would constitute a political attitude in itself. He thus echoes Holliday's (2010) belief that ideology is ubiquitous. Nevertheless, Munck (2014) feels that, irrespective of one's political beliefs, community-based research is a means to promote the democratisation of knowledge.

In the next section I will offer a brief overview of service learning as a well-established way of community-based learning. Although the context of my study is not service learning, I believe that a literature review of IL in the community without making reference to service learning would be incomplete.

3.6.3.2 Studies on service learning

Several empirical studies have looked into student experiences with diverse groups of people within the context of service learning. This kind of service learning has been termed 'multicultural service learning' (e.g. Tinkler and Tinkler, 2013; Tinkler et al., 2017). For example, Tinkler et al. (2017) explored nine students' perceptions of and learning gains from their service learning experiences with refugees within the context of a course on citizenship and education in the US. The idea behind that service learning aspect of the course, where students would tutor refugees to assist them in their preparation of the citizenship test, was that students and refugees would learn from each other. All the students, who came from various disciplines, acknowledged their experiences as involving reciprocal learning. Their own learning consisted of increased knowledge of the refugee system, which they had the opportunity to apply. In this way the content of the course became tangible. They also reported heightened intercultural understanding and an expanded awareness of the world.

As far as student teachers are concerned, several studies, such as that of Bell et al. (2007), have demonstrated how pre-service teachers can achieve more complex understandings of diversity through service learning. Building on that body of research, in an attempt to foster a social justice perspective, Tinkler and Tinkler (2013) focused on the multicultural service learning experience of 37 mainly white, middle-class pre-service teachers. Each participant completed 10 hours of service at a local job centre and interacted on a one to one basis with a diverse group of students. The researchers' goal was to enable the pre-service teachers 'to recognize their role as potential change agents in their future classrooms and in society as a whole' (p.58). The conclusion of the study was that such experiences can have a greater impact on students than course content alone. The researchers observed how the student teachers began to realise the need for social change and the role they could play in it by being forced to step out of their comfort zone and experience the other through direct contact.

In this sub-section I have discussed how the local community can function as a context for students to obtain structured pedagogical IL experiences based on first-hand encounters and interactions. I have so far argued that not only does the local community's proximity to students allow for a democratic intercultural education of equal opportunities, but that it also provides the platform for IL to happen through experience, uniting thus theory and practice (e.g. Pompa, 2013). In this unity students can become sensitised to structural inequalities and realise their potential as change agents who can instigate social justice (e.g. Tinkler and Tinkler, 2013; Munck, 2014). Equally importantly, IL in the local community recognizes that diverse people in the community can be valuable resources to universities and to students' learning. (Pompa, 2013; Mugabi, 2015).

Despite the literature emphasizing the importance of intercultural experiences in students' local communities and their relationship to students' IL, existing studies have mainly covered initiatives of service-learning contexts (e.g. Tinkler at al., 2017) and preparation for study abroad (e.g. Robert et al., 2001). On the other hand, initiatives such as the 'Inside Out' programme take place in the North American higher education context where service learning and civic engagement programmes seem to have become well-established (Davis and Roswell, 2013). The opinion that such community-based initiatives have become mainstream is also shared by Munck et al. (2014). However, this does not seem to apply to every higher education context. For instance, Bawa (2014), who talks about the South African higher education, claims that although it is now clear in university policies that community engagement must be part of the university's agenda, it is still on the periphery of universities. What happens in Greece, though, a context that has been found to be weak in civil engagement (Huliaras, 2014)? I was able to identify some small-scale initiatives (e.g. Skourtou, 2014), which need to be further explored and analysed applying research methods, as IL in the community in Greek higher education has very few times been researched before. Such an exception is the study of Magos and Tsouvala (2011).

3.7 The need to study community-based intercultural learning (IL) in Greek HE

It is important that IL initiatives are studied in Greece for their potential to contribute to the development of context-specific understandings and practices of intercultural education. The distinctive characteristics of an educational context that are related to national and local particularities render the conduct of more contextualized studies necessary (Zmas, 2015). Nevertheless, it has been argued that it is the concerns of scholars who function in Anglophone settings that are predominantly reflected in the literature of IHE (e.g. Coverdale-Jones 2015, Mertova 2013), against the backdrop of which the study of ICs is usually located (cf. Deardorff, 2006). Accounts from different national, social, political, economic, cultural and educational contexts, including the global South (Guillerme and Dietz, 2015) in which students learn to feel, think, and behave are needed to achieve decolonisation of knowledge (Mignolo, 2009). Studying Greek higher education contexts contributes towards this end.

Investigating the community-based IL route appears to be an essential endeavour within the context of student teachers' IL in Greece. This is due to the scarcity of studies that investigate educational initiatives of this kind, despite several factors that point to their necessity. These factors range from reported transformative results of a community-based initiative aiming at student teachers' IL in Greece (e.g. Magos and Tsouvala, 2011), to Charitos' (2011) appeal for more praxis in teacher education in Greece and his observation on the lack of the necessary funds for teacher placements in local schools due to the economic crisis, to findings of studies in other contexts suggesting the significance of intercultural encounters in the community for the IL of university students in general (Tinkler et al., 2017) and student teachers in particular (Tinkler and Tinkler, 2013).

On the other hand, Kourti and Androussou's (2013) study demonstrated student teachers' perceived distance between what they had learnt in theory and the application of this in their prospective teaching practice. Although the researchers had put forward experiential learning activities, these were only imaginary and took place inside the classroom. Therefore, students reported doubts on how to connect theory to practice and implement in the future what they had learnt could be explained by the fact that the proposed experiential learning was limited to in-class practices.

Additionally, Charitos (2011) reports that no student teacher mentioned experiencing a change of attitude towards diversity as a result of attending intercultural education modules. He therefore infers that student teachers' attitudes were already shaped and were not influenced by the intercultural education modules that were part of their programme of studies. However, no practical/experiential elements were reported to have been included to those modules whatsoever. By contrast, in Magos and Tsouvala's study (2011), student teachers, who within the context of a course collaborated with perceived others from a local social care institution, did acknowledge transformed perspectives, as well as personal and professional empowerment through their course experience. This underlines the important role of out of class experiential learning in student teachers' intercultural education.

3.8 The research gap

I have so far argued for the value of out of class experiential IL through purposeful, pedagogical intercultural encounters in the local community. It is evident that of the afore mentioned opportunities most studies of IL at home mainly focus on in-class initiatives, with the most experiential ones constituting interactions among peers on campus. While this is a legitimate way for students to experience directly and reflect on intercultural differences, I have advocated that intercultural education should extend to more diverse and thus potentially more challenging intercultural differences off campus. In higher education contexts such as the Greek one going off campus to encounter stimulating cultural differences is almost an imperative, given that campuses are not as international as in Anglophone countries from which the great bulk of empirical studies originates. At the same time, such opportunities for off campus IL must be available to all the students through the curriculum rather than be add-ons to the curriculum, as is currently the case with study abroad possibilities at Greek universities. It is for the above reasons that through my study I endeavoured to explore community engagement in Greece as a platform for students to experience richer and potentially more challenging diversity (Byram 1997) (see table F below that locates this study in the empirical literature of IL opportunities in HE).

Another point that adds to the originality of this study is that it has been carried out by an independent researcher (myself) who had no relationship whatsoever to the departments of pre-school education nor to the tutors involved in the two modules. On the other hand, most studies on the same topic that have been reviewed in this chapter, have been carried out by the teaching staff responsible for their planning and delivery (e.g. Herzfeldt, 2007; Magos, 2007; Montgomery, 2009; Georgiou, 2010; Edmead, 2013). The findings of these studies show that such initiatives constitute

significant learning experiences for the students and often yield positive learning outcomes. Although the familiarity of the teacher-researcher with the students and the context can be of great benefit to a study, independent researchers can offer a fresh perspective to the world they are studying.

Lastly, whereas experiential learning has been consistently advocated as a desirable and effective way of fostering students' IL (e.g. Byram, 1997; Holmes et al., 2015; Dervin, 2017), IL has rarely been discussed in light of the seminal work of John Dewey (1997) on experiential learning. At best Dewey's theory is only mentioned. Exceptions are the work of Birkeland, Å., and Ødemotland (2018), who emphasise the importance Dewey placed on the affective aspect of experiences, and the study of Tinkler et al. (2019), who draw on the Dewey's idea of the community as a space where action can lead to justice. This study addresses this gap by exploring students' experiences of intercultural encounters in the community through the lens of Dewey's experiential learning.

Previous studies of IL opportunities in HE	The present study
study abroad (e.g. e.g. Roberts et al., 2001; Engle and Engle, 2004; Birkeland and Ødemotland, 2018) **at home: in class** -through foreign language learning (e.g. Georgiou, 2010), -through literature (e.g. Bagley, 2015), -through art (e.g. Higson and Liu, 2013), -through narrative (e.g. Magos, 2011), -through group work (e.g. Montgomery, 2011; Edmead, 2013), -through virtual intercultural encounters (e.g. Rowan et al., 2014) -through a combination of some of the above (e.g. Holmes et al., 2015) **at home: on campus peer learning through intercultural encounters** (e.g. Holmes and O'Neil, 2012) **at home: on campus service learning** (e.g. Coyer et al., 2019; Tinkler et al., 2019) **at home: off campus service learning** (Bell et al., 2007; Tilley-Lubbs, 2009; Tinkler and Tinkler, 2013; Tinkler et al., 2017)	**at home: off campus, intercultural encounters in the local community** (e.g. Roberts et al., 2001; Magos and Tsouvala, 2011

mostly Anglophone HE contexts (e.g. Roberts et al., 2001; Engle and Engle, 2004; Montgomery, 2009; Holmes and O'Neil, 2012; King et al., 2013; Tinkler and Tinkler, 2013; Lee et al., 2014; Tinkler et al., 2017; Tinkler et al., 2019)	**Greek HE context** (Magos and Tsouvala, 2011)
researcher involved in the IL opportunity studied (e.g. Herzfeldt, 2007; Montgomery, 2009; Georgiou, 2010; Edmead, 2013; Higson and Liu, 2013)	**studied by independent researcher**
no discussion of Dewey's experiential learning theory (e.g. Roberts et al., 2001; Magos and Tsouvala, 2011; Holmes and O'Neil, 2012; Tinkler and Tinkler, 2013; Dervin, 2017; Tinkler et al., 2017)	**involves Dewey's experiential learning theory** (Birkeland and Ødemotland, 2018)

Table F: Locating this study in the empirical literature of IL opportunities in HE

3.9 Summary of Chapter 3

This review of the literature suggests that if all students, especially student teachers whose professional and social responsibility in fostering intercultural education is great, are to be offered equal genuine opportunities for IL as part of their university education, this must be done at home. Community engagement could be a promising initiative towards this end, as it can provide students with the opportunity to learn through first-hand experiences of encountering culturally diverse others whom they would not usually encounter at the university. Intercultural community-based learning is an unresearched topic in Greek HE, although teachers are deemed unprepared to deal with diversity

in their classrooms (e.g. Tsaliki, 2017) and experiential IL has been widely advocated as a necessity in teacher education (e.g. Magos and Simopoulos, 2009; Skourtou, 2014). This is the gap that my study is addressing.

This chapter dealt with the richness of the concepts of culture and cultural identity and with the use of the term 'intercultural' over 'multicultural' as a basis to understand the discourses of IL. Then discourses of intercultural communication, ICs and intercultural education were brought together in order to identify the elements of IL. The choice of the term 'intercultural learning (IL)' was justified based on the literature. Next, IL was discussed in relation to discourses of IHE, as IHE is very often in the literature set as the context within which IL should take place. It was suggested that the focus of higher education should be on "interculturalising" all students. The limitations of study abroad were presented, and it was suggested that more emphasis should be placed on IL initiatives that take place 'at home'.

The central tenet of Dewey's (1997) experiential learning that genuine education comes from direct, unmediated experience was associated with the proposition on which numerous studies have been based that students need to experience interculturality and learn from it. Transformative learning (Mezirow, 2000) was also discussed. Community engagement was suggested as a platform for students to explore and experience richer and potentially more challenging diversity than the campus.

It was concluded that although community engagement seems to be a promising way for all students, including student teachers, to experience IL at home, this is an unresearched topic in Greek HE. Therefore, in combination with the insights from the previous chapter that indicated the necessity for student teachers' further IL, the significance of an exploratory study on student teachers' experiential, community-based IL in Greece and the contribution it would make to intercultural educational practice was advocated.

Chapter 4. Research Methodology

4.1 Introduction to Chapter 4

In this chapter I discuss the methodology of my study. First, I position the study within a social constructionist framework, and I link the research question with the qualitative research strategy employed in order to explore student teachers' community intercultural encounters. Next, I explain why the two modules of intercultural education that I chose were suitable sites for my research purposes. A section on the research design and the methods for data collection follows, where I also discuss the profile of the undergraduate student participants and the key role of the tutors. I then give a detailed account of the procedures of data collection and of data analysis. The latter include the methodological decision of bounding the experiences that constituted PICEs. I close this chapter by addressing issues of trustworthiness, ethical considerations and by considering the implications of researching multilingually (Holmes et al., 2016).

As table G shows, the focus of the study was on the student experience of two intercultural education modules that were offered at two university departments of pre-school Education in Greece. These modules gave opportunities to undergraduate students to experience direct intercultural communication through encountering (an) 'other(s)' in the local community. Data were collected over an academic semester, which is the usual duration of taught modules at Greek universities.

Duration	February 2016-June 2016 (spring academic semester)
Contexts	Two modules of intercultural education taught at two university departments of pre-school Education in Greece involving authentic intercultural contacts
Key informants	Two tutors (one tutor per module)
Participants	Thirty-two undergraduate students
Research methods	-Two personal interviews with each student -Students' reflective text(s) -Site observations -Reflective research diary

Table G: Key facts about the data collection

4.2 The research question

As the reader may recall, the aim of this qualitative, exploratory study was to explore the relationship between students' pedagogical intercultural encounters in the community and their IL. This aim is reflected in the research question:

RQ: 'What is the relationship between student teachers' Intercultural Learning (IL) and Pedagogical Intercultural Community Encounters (PICEs)'?

The PICEs took place within the context of two taught modules of intercultural education that were taught in two departments of pre-school Education Greek universities. I intentionally selected the modules so that they would offer students the opportunity to experience interculturality through immediate intercultural encounters, instead of only gaining knowledge through mediated experiences, such as books (cf. Dewey, 1997). The best way to address the research question was to gain insights into students' conceptualisations of IL and into the first-hand intercultural experiences they had as a result of their participation in the module.

My assumption was that not all students would conceptualise interculturality in the same way nor would they be equally sensitised in learning about it and experiencing it. I therefore sought to examine students' attitudes towards interculturality and towards learning, for example whether they perceived IL to be useful to themselves and if so, for what reasons, their understanding of IL and their expectations from an intercultural education course. Their answers also reflected their views on the purposes of studying a degree in Education and even of university education in general. The data that were generated enabled me to gain a rich understanding of students' actual intercultural experiences in relation to their learning, which is the essence of the study.

It is important to view the two aspects of the research question in a dialectic relationship, as conceptualisation of IL and experience of intercultural encounters could continuously influence one another. The personal experiences and attitudes students bring with them when they enter higher education can play an important role in their learning experiences (Dervin, 2017). As Kolb has argued (2015) all learning is relearning in adult education. However, the exploration of students' conceptualisations was by no means limited to their previous experiences. Their conceptualisations were rather treated as fluid and dynamic, continuously informing and being informed by students' new experiences, such as those that were acquired by their participation in the module and in community activities.

At this point I would like to remind the reader of my understanding of the intercultural as involving both 'small' and 'large' cultures (Holliday, 1999) and a non-essentialised concept of culture (Holliday et al., 2017), as was discussed in chapter 3. This includes all kinds of interpersonal differences, as opposed to some empirical studies (e.g. Trahar and Hyland, 2011) that limit intercultural communication to communication between individuals of different ethnic/national cultures and linguistic backgrounds (Jones, 2015). I must then acknowledge early on that my own conceptualisation of the intercultural has affected my collection and interpretation of data.

4.3 Qualitative research strategy

This study operates within a social constructionist paradigm. I consider that a qualitative interpretive inquiry is the best way to address my research question, as I am not interested in any objective truth but rather on the subjective realities of the participants. I view individuals as constructing their own realities by making sense of their experiences in infinitely unique ways (Berger and Luckmann, 1966; Burr, 2003; 2015). I believe that the way formal education opportunities are turned into meaningful learning experiences—or whether they are turned into learning experiences at all in the first place—can be a very personal matter for each student. At the same time experiences are shaped by social, historical and cultural factors (Burr, 2003; 2015). The focus of the study is therefore on the intersection of personal and social elements in students' educational intercultural experiences.

Furthermore, this study was conducted by following an interpretive approach. It involves a 'double hermeneutic' aspect (Giddens, 1993) as I interpreted participants' interpretations of their experiences (Cohen et al., 2000). The reader is now engaging in a third layer of interpretation (Cousin, 2009). Nevertheless, the fact that there are multiple layers of interpretation does not compromise the significance of the findings and the knowledge can be drawn from them (Corbin and Strauss, 2008).

More specifically, the study examined opportunities for students' IL within the context of a taught course and it attempted to go deep into exploring participants' meaning making processes (e.g. Cousin, 2009). These opportunities included face-to-face interactions with members of the local community in the context of this course. According to Berger and Luckmann (1966, p. 43), a face-to-

face situation is 'the prototypical case of social interaction' and one of the most important ways of experiencing others, as subjectivities continuously interact. Times have changed and, thanks to technological advancements, new, virtual ways of communication have been invented since the time they wrote their treatise in the social construction of reality. Nevertheless, based on my personal experiences that I explain in chapter 1, I believe that Berger and Luckmann's view is still valid and that face-to-face communication in a natural setting can be a more powerful way of experiencing interculturality than virtual encounters in analogous situations. Byram (1997) suggests that direct encounters with others are the best way to experience intercultural communication as all five senses are involved, communication takes place real-time and verbal as well as non-verbal behaviour are present. This is when values, beliefs, attitudes, emotions and knowledge about one's self and 'the other' are combined with, turned into, shaped or re-shaped by action within this continuous interaction of subjectivities.

Within this social constructionist, interpretive framework, my role as a researcher has been interdependent with a number of aspects. My fieldwork involved site observations to gain contextual information, one-to-one interviews, and ongoing communication with the participants to arrange practical details (for example, to set up an interview or ask them to give me an update on their writing of the reflective text in the cases where they wrote one exclusively for the purposes of the present study). Overall, establishing a certain degree of rapport with the participants (Cousin, 2009) was hard, but worthwhile. To ensure that they would disclose some personal information to me they would need to feel safe and at ease in our researcher-participant relationship. For this reason, I made an effort to be friendly and quite informal with them, as I felt that this is what I would have appreciated in a similar situation when I was an undergraduate student myself. As an indirect way of showing to them my appreciation for their time and help I made myself available to them to contact me not just for the study, but also for any other academic issue that concerned them. Some of them did take the opportunity after the interviews to ask me about academic issues, ranging from study abroad exchange programs to picking the right Masters programme.

This friendly and relatively informal way of being in the field did not happen spontaneously, but it was a conscious decision on my part. Not only did I feel that it suited me best, because I am usually quite a sociable and extrovert person, but I thought that being friendly with the participants was fair to them. I hoped that this way I could 'give' them something in return of their kind, voluntary, sometimes even enthusiastic participation. I wanted them to regard me as someone who could understand them and empathize with them in an open-minded and non-judgmental way (Rogers, 1961) and to feel that participating in my study was rewarding. At the same time, though, I adjusted my researcher style to each participant, because each participant was unique, and I wanted to make sure that we would both feel comfortable in this newly formed relationship. The rapport that was developed with the student participants was thoroughly rewarding to me, as not only did it give me the opportunity to meet amazing young people, but it also enabled me to further develop my intercultural communication skills. However, this has implications (cf. Brinkmann, 2015) that I have thoroughly considered in following sections of this chapter.

4.4 The two modules under study

I have already presented the macro-context of this study in chapter 2. This included the sociopolitical, economic and educational situation in Greece in 2016 when fieldwork took place, in the few years before it, since 2013, when the present study was conceptualized and designed, as well as in the following years up until the beginning of 2019, that is when the data were analysed and the thesis was written up.

In the previous chapters I explained that I decided to locate my study in higher education in Greece for a number of reasons. Firstly, there are disciplines, such as foreign language education, that can be directly related to intercultural communication and education, without actual IL taking place. That was my experience as an undergraduate student of English Philology at a university in Greece. While all students should be given the opportunity to gain IL (Jones and Killick, 2007), this is often not the case, even where the very nature of the discipline itself requires so. As far as pre-school and primary teacher education is concerned, I have already referred to evidence that demonstrated the insufficiency in the readiness of pre-service and in-service teachers to be intercultural educators in Greece (cf. Georgogiannis, 2006). Additionally, as higher education is not compulsory and it is the choice of students to go to university, understanding their experiences can help curricula balance students' needs with what educators consider important for students (Lee et al., 2012b; Slade et al., 2013; Seale et al., 2014). Thirdly, dealing with adult students means that no parental consent is required to take the educational experience beyond the four walls of the classroom. Exploring the possibilities of off campus intercultural education in the community becomes more feasible than with underage students. Lastly, that undergraduate degrees in Greek public universities are completely free of charge and thus accessible to students of lower economic backgrounds, as well as relatively free from commodification discourses is aligned with the social justice orientation of the present study (Munck, 2014).

Furthermore, as mentioned in chapter 2, in Greece there is a distinction between departments of primary education and departments of pre-school education. The two modules of the present study were offered in two departments of pre-school education (henceforth referred to as 'departments of education'). These were located in two different cities, which allowed for studying different opportunities for interaction with diverse people in the respective local communities. For ease of reference throughout the thesis and given the ethical requirement for anonymity (further discussed in section 4.10 below) I decided to name the modules (and thus the respective department, location, tutor and participants) by colours. The blue city, the blue university and the blue department of pre-school education are smaller than the green city, the green university and the green department of pre-school education.

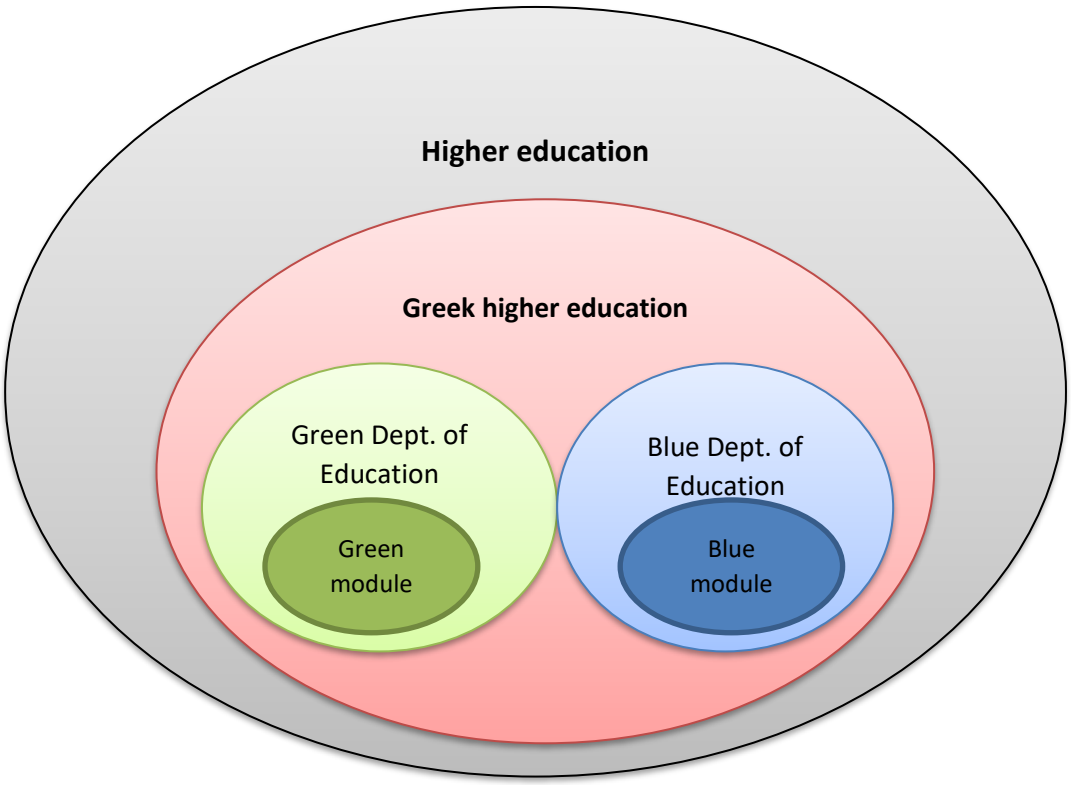

Figure B: The context of the study

In the remainder of this section I am focusing on the blue and the green modules. The two modules shared a number of common characteristics. The first was the very criterion by which I had purposefully selected them; they involved elements of community engagement that allowed students to come in contact with people who are different from them, at times in ways that could possibly render communication challenging (e.g. with socially vulnerable people, such as immigrants and refugees).Either module was offered to undergraduate students at a department of education of a Greek university. The main theme of the modules was 'intercultural education'.

However, there were also differences between the two modules, which made studying both of them very interesting. These differences, together with the similarities between the two modules, are listed in table H below, and are presented in more detail in the two following sub-sections that discuss each module separately.

Blue module	Green module
Taught in departments of pre-school education	
Intercultural education as main theme	
Opportunity for intercultural encounters in the community	
Offered to undergraduate students	
Third year students	First year students
20 students	Nearly 200 students
Elective	Compulsory
Workshop (compulsory attendance)	Lecture (optional attendance) and some workshops
Compulsory intercultural encounter in the community	Optional intercultural contact in the community
One intercultural contact arranged by tutor	Intercultural contacts arranged by students
Assessed through students' individual and group reflective texts	Assessed through students' written assignment (paired project) or through a smaller written assignment and an exam (individual project)
	Compulsory presentation

Table H: Similarities and differences between the blue and the green module

4.4.1 The blue module

The information presented in this and the following sub-section is based on initial conversations with the tutors that I recorded in my research diary, notes from the class observations and the online course descriptions.

The blue module is taught at the Department of Pre-School Education of a small university which is located in a medium sized city in Greece. The blue tutor had been teaching this course for several years prior to the year of the data collection. His belief that there should be more contact between

universities and local communities underlies the rationale of the module. It is an elective one, offered in the sixth semester. All students have previously attended a compulsory module on Intercultural Education which is taught by him. The blue module is taught in the form of a workshop and it can take up to 40 students. That year, quite exceptionally and to the blue tutor's surprise, which he expressed to me, only 20 students signed up (RD). Students form groups of 3-4 at the beginning of the course and with the facilitation of the tutor they organize, execute and evaluate intercultural actions that take place in the local community during the academic semester. Class attendance and students' participation in the actions is compulsory. There is no final exam. Instead, at the end of the semester students need to submit one group and one individual reflective text on each action to evaluate their experience. I used these individual reflective texts as one of the data collection tools of this study, as I explain further down in section 4.6.

According to the blue tutor, the intercultural actions might differ from one year to the next, as he intends to capitalise on what is currently happening in the community (RD). That year he had organized two main actions for the students. Firstly, the students did live radio programmes on a major local radio station during the week of the international day against racism (March 21st). Each group worked on a different intercultural topic from the ones that had been suggested by the tutor and broadcast on a different day and time of that week. The proposed topics included the migrant/refugee crisis, people of different sexual orientation, people with special needs, abuse of women and chronically unemployed people. The second action was a creative workshop for children. It was an open happening that took place at a central park. the Children who were passing by were invited to participate in intercultural activities that each group of students had prepared. In his effort to ensure that diverse children and/or children from disadvantaged backgrounds would be given the opportunity to participate in the event, the blue tutor had invited diverse children through local organisations. Roma children from a local Roma school came as an organized group with their teacher.

A third intercultural action had been organized within the context of another module, convened and taught by another tutor with whom the blue tutor often collaborates. It took place at a central square and it was again an open happening with live music and dance. Young people from a local shelter for underage unaccompanied immigrants and from a local institution for young offenders had been invited to dance with the students. The blue tutor strongly encouraged the blue students to attend this event and some did. Lastly, at some point during fieldwork a group from the blue department of Education, including the blue tutor and some students who signed up, visited a newly opened shelter for refugees in the local region. Although the latter two actions were not part of the blue module, blue students had the opportunity to participate in them.

4.4.2 The green module

The green module is taught at a large university located in a big city in Greece. The city is considered a multicultural one in Greece. The module is compulsory for all first-year students (there were

approximately 200 students that academic year according to the green tutor-RD), it is offered in the second semester and its attendance is not mandatory. In 2016 the weekly lectures were taught in a large amphitheatre and the workshops in smaller classrooms.

In terms of their assessment students were offered two options: to do a small individual project and take a final exam or to do a larger paired project with a partner and waive the exam. The tutor shared with me her belief that when students are required to take a final exam only, they do not learn much (RD). For this reason, she had decided that every student should do at least a small project. She had been aware that most students usually found tempting the idea of waiving the exam and chose to do the larger project instead and she wanted to capitalize on that opportunity for them to learn (RD). The workshops took place simultaneously straight after the lecture and focused on helping students with their project preparation. They were coordinated by the green tutor and facilitated by three postgraduate students. Students worked in small groups, brainstorming and discussing with peers who had chosen the same project topic. Eventually they would work with their project partner in the cases of those students who had chosen to do a paired project.

The green tutor appeared to be making the most of the degree of freedom lecturers are usually granted to decide on the content and evaluation of the module they convene and teach. Her class was attuned to current social situations and she would adjust it based on insights that she had gained over the previous year of teaching the green module (RD). From the outset she had expressed her willingness to adjust her requirements of students' project work in order to ensure that it would suit the purposes of my study.

In the year that data collection took place, green assignments required participants to produce multimodal texts that could potentially be used for teaching their chosen intercultural topic to nursery school children. Such texts involved a video animation, a comic strip, a poster, an interview and a photo gallery of (a) diverse individual(s) from the community consisting mainly of original photographs taken by the students. Participants had to prepare four kinds of texts in the case of doing a group project and two in the case of doing an individual one. There were seven intercultural-related topics to choose from. These were 'refugee/ migrant flows', 'aspects of dissimilarity', 'non-violent communication', 'people with more than one homelands', 'communication between the two genders', 'strengthening the intercultural dialogue' and 'the people/citizens of my country are…'.

The green tutor explicitly told students that they should 'go out' in the local community to find primary data for their projects by encountering diverse individuals, based on their topic. For example, if their project's aim was to sensitize young pupils on the hardship refugees face when they come to Greece, they should seek to meet refugees and interview or photograph them (after following some formal procedures to gain consent) for the purpose of the project. However, engaging in face to face intercultural contacts did not turn out to be a requirement for the students, but rather a strong recommendation, that the green tutor kept reminding them about. Therefore, some participants based their projects on secondary data or just on fiction. I discuss the implications of this in section 4.6 below.

Another issue that is further explained in section 4.6 below is related to the reflective texts. All green participants, irrespective of whether they had undertaken a paired or an individual project, had to write an essay to describe their projects. The essay had to include their aims and the methodology that they had followed. These essays were not required to be reflective and for this reason I could not consider them as a possible data collection method. Consequently, I requested participants who 'went out' to write a separate reflective text for the purposes of this study.

4.5 Research design

This in-depth study looked at students' experiences of PICEs gained within the context of two different modules of intercultural education in their natural settings (Richards, 2011). The research design enabled me to weave the possible interrelationships between significant aspects that contributed to shaping these experiences. Participants' accounts of their experiences were studied systematically, aiming at a descriptive and analytic account that would contribute to a better understanding of the place of IL at home through community engagement in higher education.

I chose to study more than one module because the investigation of IL through community engagement in higher education is an unexplored terrain, as was demonstrated in the previous chapter. As taught modules that involve community engagement seem to be rather unusual and unresearched ways of fostering IL in higher education, I felt that studying more than one module would enable me to understand this kind of educational initiative better. Examining two 'micro' contexts allowed for in-depth study in order to appreciate the uniqueness of each one and possibly find internal consistencies in the student experience of them, what Stake (1995, p.7) calls 'petite generalisations' in his discussion of case studies. Additionally, studying two 'micro' contexts gave me the opportunity to identify common and different characteristics between them and understand how these might interact with the student experience.

The research design was not a linear, straightforward process, but rather an emergent one (Creswell, 2015). It began with the conceptualization of the study and developed over the course of the informational and the exploratory phases of the study that are explained in the following sub-section. For example, I had initially imagined being physically present to observe participants' PICEs, addressing thus Holmes et al.'s (2012) suggestion about future studies of students' intercultural encounters, but I eventually chose to focus on their accounts of these instead. Soon after I became aware of the unstructured nature of the green projects, I realised that observing them would not be possible for several reasons. These included the high degree of involvement that I would need to have with the green participants so that I could be kept informed about their plans and decisions regarding the specifics of their projects. I feared that that frequent contact with me that this would require could be overwhelming to them. I was also afraid that such a design would entail a great deal of uncertainty for me when something as important as the data collection of my PhD project would be at stake. Additionally, being present in green participants' PICEs would require readiness and flexibility on my

part to join them any time they would have planned their PICE. That would be complicated, given that I resided in a place in Greece that was a three-hour drive away from the green city and considering I would study another context besides the green module. Another worry of mine was the possible awkwardness of my presence, depending on the PICE. The participants would likely feel under pressure by being studied while they themselves would be studying others. My presence could also be unethical to the cultural 'others' of the participants' PICEs unless its purpose was revealed to the first. Therefore, I decided to rely exclusively on green participants' accounts of their PICEs. Nevertheless, in the case of the blue participants I was physically present in their second action that took place at a park in town and was open to everyone, including passersby. Deciding to not observe participants' PICEs offered to me more flexibility and meant that I could keep all the participants who volunteered to participate in the study and who, contrary to my fears, did not drop out.

4.5.1 Methods of data collection

In this sub-section I briefly discuss the methods of data collection employed during the study, which are summarised in Table I below. The informational phase preceded the exploratory one, but subsequently they overlapped.

Blue module	Green module
Reflective research diary (RD) (ongoing throughout data collection and data analysis)	
Informational phase- to gain contextual information	
Online module description	
Site observations (in the classroom and in the community)	Site observations (in the classroom)
Ongoing communication with the two tutors (notes of which are recorded in the RD)	
Exploratory phase- data collection methods that address the RQ	
Two individual interviews with each student	Two individual interviews with each student
Students' reflective texts (written for their tutor)	Students' reflective texts (written for this study)

Table I: Methods of data collection used in the study

In the informational phase I gained contextual information that helped me understand the student experience better. I felt that I needed to familiarize myself with certain contextual features that could have been significant in shaping student experiences of the modules and the PICEs, but I was also curious to see how each student interacted with the context. I achieved such insights through the course descriptions that were available on the websites of each department, through site observations and through the oral and written communication I had with the two tutors.

While gaining contextual information was crucial in order to build an understanding of the field and produce my initial research design, in the exploratory phase I collected qualitative data that directly addressed my research question. The data that I initially obtained, in combination with consulting the tutors, enabled me to adjust my research design in the best interest of addressing my research question:

RQ: 'What is the relationship between student teachers' Intercultural Learning (IL) and Pedagogical Intercultural Community Encounters (PICEs)'?

Therefore, in the exploratory phase I attempted to go deep and understand students' meaning making processes of intercultural experiences in the community, through a combination of two individual interviews with each student and through their written reflective texts (with the exception of some students from the green module for whom the reflective text was not relevant to their project,

as I explain in more detail in section 4.6). Additionally, since the beginning of the informational phase of the study and throughout data collection and data analysis I kept a reflective research diary.

4.5.1.1 Interviews

Qualitative interviewing is a flexible, in-depth way of accessing participants' attitudes, values and beliefs in their own words while reflecting the complexity of such issues (Charmaz, 2006; Byrne, 2012). I conducted two semi-structured interviews with each participant (Bryman, 2012), the first at the beginning and the second at the end of the course. I felt that interviews were the best way to gain access to participants' inner worlds, their opinions, beliefs, feelings and thoughts on IL, as well as to their meaning making of their PICE experiences (Charmaz, 2006). In this way Holmes and O'Neil's (2012) recommendation for future research to pursue a more in-depth analysis of experiencing intercultural encounters through interviews was addressed.

Interviews enabled me to examine what students understood by IL and how relevant they perceived it to be to their discipline of study, their future profession and possibly to themselves as individuals beyond their university studies. I explored if and in what ways previous experiences of theirs might have shaped these conceptualisations and how these in turn interacted with the newly obtained experiences of the PICEs. In the first interviews I mainly sought to understand participants' attitudes towards diverse others and towards IL, as well as their expectations of the forthcoming educational experiences (see appendix A.2.2 for an indication of interview 1 questions). The second interviews helped me achieve an in-depth understanding of participants' overall experience of the module that had just finished and more specifically of their PICEs (see appendix A.2.4 for an indication of interview 2 questions).

Following from a social constructionist approach (Burr, 2003; 2015), the interaction between researcher-interviewee resulted in the co-production of knowledge (Holstein and Gubrium, 1995; Brinkmann and Kvale, 2015). Overall, I was aware that students' perceptions are often subconscious and that since part of learning takes place through reflection on experience (Kolb, 2015; Dewey, 1997; Mezirow, 2000) the interviews did not just depict a subjective reality at a given moment, but they might have contributed to students' awareness of their reality through stimulating their preflection (Falk, 1995) and reflection. Reflection that takes place after an experience can take the form of reflection on action (Schon, 1983) and reflection for action (Barnett, 1997). For this reason, I asked open-ended questions to enable participants to become aware of their views while communicating them (see appendices A.2.2, A.2.4 and A.2.5).

The rationale behind conducting the second interviews was that they would encourage retrospection and introspection, that involve participant students' connecting with the thoughts and feelings they experienced during an encounter (Holmes and O'Neil, 2012). According to Schon (1983), that such reflections will produce fragmentary descriptions of an event should not be a reason not to

engage in reflection. He argues that precise, exhaustive representation of an event would not only be unfeasible, but also undesirable, due to the overabundance of information this would result in.

Thanks to their interactive nature, face-to-face, semi-structured interviews allowed me to build on the participants' answers and to immediately check with them that my understanding of their accounts was accurate. The fact that I conducted two interviews permitted me to seek students' (dis)confirmatory and/or complementary evidence from their first interview accounts in the second interviews. While conducting the second interviews I frequently drew on what participants had previously said in the first interviews to make connections with what they were saying in the second interview. This allowed me to clarify what I had perceived as possible contradictions or to expand on previously made points that I felt were of particular research interest for the study. Therefore, students' possible alterations or refinements in their initial conceptualisations of IL could be expressed in these second interviews (cf. Falk, 1995).

Lastly, given that blue participants' reflective texts were the means by which the tutor would evaluate them, the interviews with me potentially provided a platform where they could freely express not only the positive, but also negative aspects of their PICEs.

4.5.1.2 Reflective written texts

Insights from the interviews were triangulated with participants' reflective writings. This triangulation process might have helped mitigate the impact of the power asymmetry between the interviewer and the interviewee (Brinkmann, 2015; 2018; Brinkmann and Kvale, 2015) that consists, for example in the dialogue being unilateral, instrumental and often not revealing its real purpose (Brinkmann, 2018). Reflective written texts can also compensate for the obtrusive and guided nature of interviews and/ or the inherent demand to produce an answer under time constraints during interviews. Nevertheless, the power asymmetry was invisibly present in that in the blue module the texts constituted means for the tutor to evaluate the students and in the green module they were written exclusively for this study. It is difficult to know, for example, to what extent students might have presented a situation as more positively experienced than it actually was or if they might have chosen to report only positive experiences. There is the possibility for the texts to be infused with 'demand characteristics' (Orne, 1962, cited in Holmes and O'Neil, 2012).

The method of reflective writing was also selected, because the very process of writing about an experience is different from merely thinking and/or talking about it (cf. Olson, 1977; Biber and Vasquez, 2007). Writing can force the participant to previously reflect on what they are writing about and to structure their thoughts. The language used in writing can be more precise than that used in oral discourse (Biber and Vasquez, 2007). Things that in oral discourse might be left unsaid because they might be taken for granted or because it is presumed that the interlocutor understands them, in written discourse are verbalized and thus communicated explicitly (Olson, 1977). This is very useful in

studies like the present one, where the findings consist of and are reported in verbal language. Participants are also free to read their text and re-write it as many times as they like until it feels an accurate reflection of what they would like to convey to the intended reader. Here is how I expressed in my research diary (RD) the rationale for the reflective texts after the first interviews had been completed:

> *Το λεξιλόγιο των κοριτσιών λόγω του προφορικού λόγου είναι κάπως vague [sic] και περιορισμένο, ώστε να μην αποτυπώνεται με ακρίβεια αυτό που θέλουν να πουν….Αυτή θα είναι και η χρησιμότητα του αναστοχαστικού κειμένου, να συμπληρώσει κάτι που κάποιες φορές αιωρείται ή υπονοείται ή εκφράζεται με την απλοικότητα του ανεπίσημου προφορικού λόγου. Χρειάζομαι την δύναμη του γραπτού λόγου και την πιο συνειδητοποιημένη σκέψη την οποία ακολουθεί.*
>
> ---
>
> *The girls' vocabulary due to the discourse being oral is somewhat vague and limited, so that what they are trying to say is not always captured with accuracy…This will be the usefulness of the reflective text; to complement something that sometimes remains suspended or is implied or is expressed with the simplicity of informal oral discourse. I need the power of written discourse and the more conscious thought that the written discourse follows.*

I had anticipated participants' retrospective narratives (cf. Holmes et al., 2015) to be insightful into what they considered significant in their PICEs. Their writings could also reveal their perceptions of IL (Deeley, 2015) which would then be triangulated with their accounts from their interviews (Lincoln and Guba, 1985).

4.5.2 Research participants

The main participants of the study were undergraduate student teachers who attended the green and the blue modules. I was interested in the PICE experience of any student who attended either module because I felt it would be unique, and, as I discussed above, it was precisely this very uniqueness that I intended to capture. For this reason, I purposefully did not impose any limiting criteria that would filter the profile of the students who would participate. In other words, any student would be suitable as long as they were willing to voluntarily participate in my study and share their experiences with me.

More specifically the initial criteria that participant students should meet were the following: their expressed intention to attend the module regularly, since attendance is usually not mandatory at Greek undergraduate programmes (although quite exceptionally in the blue module regular attendance was required); their commitment to have an individual interview with me twice, once at the beginning and once at the end of the course; their consent that I obtained a copy of the reflective writing that would form part of their end-of-course evaluation; and their consent that I directly observed them during a class and/or a community activity (in the research procedures section I discuss

how the original ideas about the reflective texts and student observation evolved to suit the characteristics of each site).

Sixteen students from each module volunteered to participate in the study, which makes a total of thirty-two participant students. That the number of participants turned out to be exactly the same for each module was coincidental. Green participants were in their first year, and they were 18 years old, with the exception of one who was 21 years old. Blue participants were in their third year of studies and they were approximately 20 years old. All of them were female except for one male student from the green module (unfortunately he was one of the two students who did not attend the module in the end and his contribution to the study was through the first interview only). This was rather unsurprising, as most students in departments of Education in Greece are female (Kourti and Androussou, 2013). All the blue participants were female. As far as the country of origin is concerned, all green participants had been born and had lived in Greece all their lives, except for one student who had been born in Albania to Albanian parents and had moved to Greece with her family at a very young age. All the blue participants had been born and raised in Greece, with the exception of a Cypriot participant who had moved to Greece to pursue her studies and a Greek participant who had also lived in Cyprus for two years with her family. There was variety in terms of the different regions of Greece the Greek participants came from. As the two universities are located in different regions of Greece, the majority of the participants came from areas that were geographically close to each university. By chance none of the participants had participated in a study abroad programme, although that had not been a selection criterion. Approximately half of them had never been abroad either.

I had an individual interview with all the participants at the beginning of the modules. Eventually, though, two green participants neither attended the course, nor carried out the required project, which in my experience, can be a frequent phenomenon among first year undergraduate students in Greece. It thus did not make sense to interview them again at the end of the course. As far as the reflective text was concerned, it became relevant for only eight green participants to write one for me. The picture of blue students' participation was more straightforward. All of them returned for the second interview and each of them produced one individual reflective written text for each of the two actions. The workshop structure of the blue module including mandatory attendance and the small size of the class might have contributed towards the fact that all but one working groups of the blue class participated in the study.

The number of participants allowed for deep exploration of students' module experiences and permitted the potential of investigating a variety of experiences at the same time. Thirty-two was a sufficient number in order to feel that I reached a saturation point (Bowen, 2008). With the study being a qualitative inquiry and involving thematic analysis of data gathered from a relatively large number of participants, I was interested simultaneously in the uniqueness of each participant and in the potential commonalities and differences between participants and across the two contexts. Therefore, my idea of reaching a saturation point was not contradictory to my interest in discovering the uniqueness of each experience.

However, the number of participants made the gathering of data strenuous. As a lone doctoral researcher, I had to collect data over the course of an academic semester in two different locations in Greece that are a four-hour drive apart, while for practical reasons I was living in a third place. In the meantime, I had to manage the personal communication with all thirty-two participant students and the two tutors. Nevertheless, dealing with this number of participants in the field proved hard but feasible.

4.6 Procedures of data collection

In this section I discuss the common research procedures between the two modules and also the different procedures that resulted from the unique characteristics of each module. Some of these characteristics were known to me since the beginning of the data collection, while others 'emerged' along the way.

Both modules were taught in the spring academic semester, which in Greece begins in February and ends in June. With this in mind, at the initial stage of research design I engaged in preliminary communication with academic staff of departments of Education at different universities in Greece and I identified tutors who seemed to incorporate community engagement elements in the taught modules they convened and taught. Their modules would thus make suitable 'micro' contexts for my study. I briefly explained to them the purpose of my study and asked them if they would be interested to participate in it. They were experienced lecturers of intercultural education and they seemed to embrace a wide understanding of interculturality, with notions of 'diversity' and 'otherness' being at the core of it.

Initially three lecturers, each responsible for an intercultural education module in a different department of education, had agreed to participate in the study. At the time investigating three different contexts appeared feasible. The main reason I had planned to study student experiences of PICEs in more than one module was to ensure that the focus of the study would be on the PICEs and not on the specifics of a module. On a practical level though, studying more than one context would also help me be prepared for all possible contingencies, such as a tutor dropping out. I could only dedicate one academic semester to fieldwork, and it felt wise to follow the usual advice given to PhD students to 'not put all our eggs in one basket'. Nevertheless, as soon as I arrived in Greece, I realized that handling three contexts as a sole researcher was not going to be manageable and I eliminated one. In the eliminated module students would encounter culturally diverse pupils in multicultural schools, within an organised teaching practicum context. I therefore felt that such an initiative could be different from a PICE and could be explored as a case study in its own right.

According to the initial research design, I would aim for approximately thirty student participants, which would give me the combination of uniqueness of experience and possible similarities that I explained above, while keeping the data collection and data analysis process at manageable levels.

This number was higher than I felt I actually needed, but it was a contingency plan to make sure that I would definitely remain with minimum approximately five student participants per module until the end of the study, in case others dropped out of the module and/or the study. My concern was based on my personal experience of being an undergraduate student in Greece. As students do not pay fees for their studies and attendance is not compulsory, it is not uncommon to not attend a module at all throughout the semester and to postpone taking the evaluation (usually a final exam) until a later semester.

Although the focus of the study were the students, the academic staff responsible for the taught modules were the 'gatekeepers' at the beginning of it and they were my main point of contact throughout the entire duration of it. I eventually provided the two tutors with details about the research design, such as the number of student participants that I needed and the methods that I was going to use in order to collect data. I expressed my openness to adapt the research design to suit the way the modules were taught and the planned community engagement initiative, given that most details of the modules were not known to me at that stage. I contacted each tutor on several occasions by telephone and Skype to plan the next steps and to agree when data collection would officially begin. Prior to the beginning of data collection, I had already met each tutor in person at least once.

4.6.1. The informational phase of the study

In both modules of my study it was the same person who convened and taught the course and thus they played a key role in the design and execution of it. Since the online course descriptions were not very detailed, initial communication with tutors first helped me decide on the suitability of each context by reflecting on how tutors might picture and structure the student experience when they design the teaching and evaluation of the course. Subsequent communication helped me adjust the design of the study to suit the characteristics of each module. The tutors kept me updated on their plans in relation to classes, so that I could make informed decisions about issues such as the best moment to approach student participants, the best time to conduct the interviews and which classes on campus or activities in the community to observe. Decision making was not a one-way process; with each tutor we smoothly negotiated such decisions. Also, both tutors shared with me their previous experiences as to how students usually responded to certain elements of the course.

4.6.1.1 Online module descriptions

Looking at already available material (Richards, 2009), such as module descriptions from the programme of study that can be found on the departmental webpages, enabled me to get a first idea of the content of the modules. In this way I could proceed by contacting the tutor to ask for more information in relation to possible PICEs and decide whether the module could be a suitable context for my study. I had also presumed that these descriptions could possibly be linked to participants' conceptualisations of IL and expectations of what they might learn/experience through the module as

they could have read them prior to the beginning of the course. I thought that such a description could be important especially for blue participants, as the blue module was an elective and they would seek information to decide whether to select it or not. However, this did not turn out to be the case. It was revealed to me in the first interviews that most participants had not read the online module descriptions prior to the beginning of the modules. The blue tutor had also explained to me that students were welcome to attend all the modules they wished in the first two weeks and it was by the end of the second week that they had to decide which electives they would choose. Therefore, the main source of information about a module for them was the tutor in the first two classes of the semester. Nevertheless, the descriptions had still provided me with preliminary contextual information and for this reason I have included them in the informational phase of the recounting of the research procedures.

4.6.1.2 Site visits: site observations and participant recruitment

I have already discussed how my original intention to observe participants' intercultural encounters shifted, partly because I had overestimated my resources, but also because the green participants would decide over the course of the semester the details of their assignments and thus the practicalities of the respective intercultural encounters. Consequently, I decided to rely on participants' accounts and reflections of their PICEs, compromising thus the original plan to triangulate those with my perceptions through my observations. Nevertheless, the site observations, including the park action one, were an invaluable source of first-hand contextual information that I could not have obtained as vividly in any other way (Hammersley and Atkinson, 2007; Delamont, 2008).

Being in the field allowed me to get a feel for the setting and the people I was studying. Placing myself in the setting can be seen as a parallel to the human learning process (Flyvbjerg, 2006). It allowed me to understand certain features of the modules and what was going on in the class (and in the blue module in the community) in the most experiential way. During the field visits I had the opportunity to observe instances that illuminated how students' and tutors' subjectivities interact to co-construct conceptualisations of IL. Co-constructing meanings in education is a key element of learning, as well as a crucial aspect of intercultural communication (e.g. Dervin, 2017).

In each module my first site visit involved a class observation at the beginning of the semester, where I was introduced to all the students of the class by the tutors. We had previously agreed with the tutors that they would explain to the students that I was a PhD researcher interested in finding out about their experiences and that I would then give students a brief presentation on my study and its purposes. In this way I made myself available to the students to ask me questions and to decide about whether they would like to participate in the study. I did not specify to participants that the focus of the study was the PICEs, so that the complexity of the overall educational experience of which the PICE was a part would not be lost. As PICEs took place within the context of the two taught modules I deemed that understanding the on campus, in class experiences with the tutor and the classmates would be necessary for an overall understanding of PICEs.

After the presentation I walked around the classroom and asked students if they were interested in receiving an information and consent sheet (see appendices A.1.2 and A.1.6). Those interested returned it to me with their contact details completed and I could thus contact them to arrange our first individual interview. The tutors were very active in encouraging and motivating the students to participate. On the first day on each site participant recruitment went as planned; the highest number of participants that I had intended to find was achieved, as sixteen students from each module volunteered to participate.

I returned to the green classroom three more times, one at the beginning of the semester and two at the end of it, when students gave short presentations on their projects. By that time most green students (even non-participants) recognized who I was. The more I was on site the more participants seemed to feel at ease with me. Probably the most striking thing to them was that I insisted that they spoke to me in singular, which in Greek implies informality and /or equality. It certainly enabled me to feel at ease with them, and I did not feel that it compromised my professional researcher identity and our research relationship.

I visited the green site four times. Each sojourn lasted between one and three days and involved classroom observations and individual interviews with the students. The blue site was a four-hour long drive from the place I was staying. I travelled to the site twice and opted for longer stays, of three to four days each time. On my first visit to the blue site at the beginning of the semester I combined the classroom observation with the first interviews. On the second visit I combined the observation of an intercultural action in the community (park action) with the second interviews.

The intercultural action was a creative workshop for children at a local park, which I have already explained in section 4.4 above. When I arrived at the park each working group of students (of whom all except for one were participants in the study) was preparing their site that would soon welcome the children. The students seemed to be nervous and excited at the same time. I went to each group to greet them and let them know that I was there. It took about an hour for the sites to fill with children and then the students were so busy and absorbed that they admitted in the subsequent interviews that time flew. I was an overt observer to the students, to the tutor and to several adults that I chatted with, whether through the students or through the tutor, but covert to the rest of the people present at the park—children and adults. According to the BERA (2018) guidelines for conducting ethical research, it is ultimately the researcher who needs to make some ethical judgments. After giving it a great deal of thought, I did not feel that my presence as covert observer was unethical, firstly because it was a public event, secondly because my purpose was to get a feel for the site and the event rather than to collect data that addressed my research question, and thirdly because I was solely focused on the student participants who knew about the purpose of my presence.

4.6.2 The exploratory phase of the study

In the exploratory phase of the study the two personal interviews with each participant and their reflective texts gave me access to their worlds in their own words (Byrne, 2012; Creswell, 2015). I was nevertheless aware not to regard participants' accounts of their experiences as if they were a 'transparent window on their world', as Braun and Clarke (2006, p.95) eloquently advise. I also problematized my interpretations of their interpretations and wrote my thoughts, feelings, dilemmas, doubts and insights in the research diary.

4.6.2.1 Conducting the interviews

The first, exploratory interview took place as early as possible at the beginning of the course. I tried to avoid jargon and I asked questions that related to my research question implicitly to ensure smooth conversations with the students. My approach was slightly different between the green and the blue students, because blue students were not novice learners of intercultural education in a formal higher education context. The blue module was an elective offered in the 6th academic semester and all the students had previously attended the compulsory module on Intercultural Education (taught by the same tutor) that had been offered in an earlier semester. Therefore, I felt I could explicitly ask blue participants about IL. Also, since all blue students had participated in the intercultural actions, which were at the core of the blue module, suggested even by its title, I could refer to PICEs explicitly as well. In the green module, though, things were different. Although the green tutor had suggested several ideas and had strongly encouraged students to come in contact with cultural 'others' from the community in order to carry out their project, this was not strictly treated as compulsory. Green students were responsible for deciding if they were going to base their projects on authentic intercultural contacts that they would have to organize themselves from scratch. Consequently, in our second interviews I chose not to impose the focus of my study on green students' accounts of the PICE experience and waited until they referred to their PICEs themselves. Only in cases when it seemed that they did not intend to bring them up themselves did I ask them about them explicitly. It was thus revealed to me that some of them had not been involved in a PICE and had only used secondary data instead.

All the interviews were conducted in person at sites of mutual convenience for the participant and myself, mainly in cafes on campus or in town. Only one second interview was conducted over the phone. I audio recorded (and then transcribed) the interviews, as I found note taking distracting in my role as an interviewer. Nevertheless, I gave participants the option to not be audio-recorded if they did not feel comfortable and one participant opted for note-taking interviews, which I respected. First interviews lasted between 20 and 40 minutes and second interviews lasted between 15 and 35 minutes.

One of my key concerns was to create a trusting environment that would enable student participants and myself to familiarize ourselves with each other. Building and maintaining rapport in this researcher-participant relationship was crucial at all stages. To achieve this, I followed a 'friendly, informal, conversational approach' (Byrne, 2012, p. 207). I investigated personal issues and I took care to show respect and a non-judgmental attitude at all times (Rogers, 1961). I continuously reassured participants that there were no right or wrong answers and that I was genuinely interested in understanding their 'realities'. Participant students seemed to feel more at ease with me at the second interview, as my field visits in combination with our first interview encounter probably reassured them of the informality of the interviewing process. They might have realised that they were not being tested in any way and that anonymity and confidentiality were being respected.

Nevertheless, I was aware of Brinkmann's (2015; 2018) critique of what he calls 'doxastic interviews'. The first reason he offers against them is that high level of rapport might undermine knowledge production by making participants want to please the interviewer, adjusting their answers to what they think s/he expects to hear. However, the same possible risk has been attributed to the power asymmetry inherent in a research interview (Charmaz, 2006; Brinkmann and Kvale, 2015; Brinkmann, 2018) and its role in knowledge production (Brinkmann and Kvale, 2015), in terms of the Hawthorne effect, with interviewees, possibly expressing what they believe the interviewer authority, may be pleased to hear (Payne and Payne, 2004). I therefore ventured into the interviews striving to eliminate the hierarchy, which could have an equally detrimental effect to the quality of the co-produced knowledge (Holstein and Gubrium, 1995). For example, the fact that I was a PhD student while participants were undergraduate students seemed to contribute to the interviewer-interviewee power imbalance. I was alerted to that when two blue participants, who were friends, gave me in their first individual interviews exactly the same answer to my question of what they understood by the term 'intercultural'. I presumed that they might have prepared that answer in anticipation of that question and I became vigilant of the impact such perceived distance between me and the interviewees could have on the data. Consequently, I avoided from that moment onwards any questions that could appear as if I was testing participants' subject knowledge. I also kept emphasizing to participants the significance of understanding their unique perspectives and learning experiences (Creswell, 2015).

At the same time, these measures that I took can be associated with the second reason underpinning Brinkmann's (2015;2018) critique of 'doxastic interviews'. He maintains that doxastic interviews, unlike 'Socratic, epistemic interviews' which he advocates, adopt the practices of Rogerian humanistic therapy whereby the interviewer keeps a neutral, non-judgmental, 'experience-based' stance. On the other hand, he argues that in epistemic interviews 'people are approached as accountable citizens rather than as consumers/clients that are always right' (Brinkmann, 2015, p.234). He thus considers the latter approach as more appropriate for research that aims to be conducive to social change, since the focus shifts from interviewees experiences to their 'epistemic practices of justification' (ibid.). This view offers food for thought for future studies that I will conduct. In this study, although I sometimes challenged the interviewees (for example by asking Sophia in the second interview after acknowledging her attitude change towards war refuges thanks to the module whether

her negative attitude towards homosexual people, which she had reported in the first interview, persisted) I was careful to do so in a non-confrontational way. My approach was indeed 'experience-based', as I believe that a non-judgmental, non-confrontational way of communication has its merits too in relation to social change in terms of what people can reveal —and thus sometimes also realise— about themselves (cf. Rogers, 1961; Rogers and Freiberg, 1994).

4.6.2.2 Collecting participants' reflective written texts

Participants' reflective texts enabled the triangulation of the insights gained from the interviews. This triangulation process might have diminished the effects of the immediate power asymmetry described in the paragraph above.

In the blue module writing an individual reflective essay on their community experiences at the end of the module was a requirement of the tutor and the means to evaluate the students. In this way I easily obtained the texts of all sixteen participant students. I presume that as self-awareness, achieved through reflection on experience, is considered an integral aspect of IL (e.g. Byram 1997), the rationale underpinning the blue tutors' decision to include reflective writing in the course evaluation was to contribute to students' IL. However, we did not discuss that rationale with the blue tutor.

In the green module reflection did not turn out to be a requirement of the final written essay the students had to submit. For this reason, I had to ask participants to write a separate text for me at a later stage over their involvement in the study, which felt a little embarrassing. As green students were free to choose whether they would actually engage in a PICE or not for the purpose of their project, for those participants who did not 'go out' writing a text turned out to not be relevant. I only knew what participants had decided to do for their project after our second interview and it was then that I understood why some had not responded to my earlier request to produce a reflective writing text for me. I therefore decided on an individual basis, judging by their project, whether it would make sense that they wrote such a text for me and I contacted accordingly each of them separately to give them tailor-made instructions. The criteria that I used for this selection process that essentially involved bounding the experiences that would constitute PICEs are explained in section 4.8. In this way I obtained a reflective text from seven green participants.

4.6.2.3 Reflective research diary

To make sure that I would minimise my biases and having been inspired by Whyte's (1993) detailed reflective account of his study, I kept a reflective research diary throughout the research design, data collection and data analysis processes (Lincoln and Guba 1985; Borg, 2001; Bell, 2018). The diary helped me to keep a record of my research experience, consisting of first impressions, second thoughts, instantaneous interpretations and overwhelming feelings among others. Rather than merely being a record of easily identified thoughts and feelings, the very process of writing sometimes also

helped me realize what it was that I was actually feeling and thinking (Borg, 2001). In this way it enabled me to structure my thoughts and clarify my objectives at the data collection stage. It also allowed me to acknowledge my biases in order to produce more refined interpretations at the data analysis stage, as well as appreciate the complexity of participants' and my own meaning making processes.

Table J summarises the research procedures that I have discussed in this section:

Blue module	Green module
Before the beginning of the module	
Online module description	
Ongoing communication with the two tutors (notes of which are recorded in the RD)	
Reflective research diary (ongoing throughout data collection)	
After the beginning of the module	
One site observation in the classroom	Two site observations in the classroom
First individual interview with 16 students	First individual interview with 16 students
Before the end of the module	
One site observation in the community	Two site observations in the classroom (students' presentations)
Second individual interview with the same 16 students	Reflective texts of 3 students (written for this study)
	Second individual interview with 14 of original 16 students
After the end of the module	
Reflective texts of all 16 students (written for the tutor)	Reflective texts of 5 more students (written for this study)

Informational phase chronologically overlaps with…
…Exploratory phase

Table J: Data collection procedures per module in chronological order

4.6.2.4 Data sources abbreviations

Table K below explains the abbreviations that I will be using throughout the thesis to refer to the sources of the findings. If a code begins with the capital letter 'B' it refers to a participant from the blue module and if it begins with a 'G' it refers to a participant from the green module. The first two letters of the participants' pseudonym follow the letters B or G. What follows next in the abbreviation is number 1 to refer to the first individual interview, number 2 to refer to the second individual interview, 't1' to refer to the first individual reflective written text or 't2' to refer to the second individual reflective written text (this is the case of blue participants who wrote two individual reflective texts each, one after each of the two actions) and 't' to refer to the one individual reflective written text green participants wrote. For instance, the code BDe2, refers to the second interview of the blue participant with the pseudonym 'Despoina', and GZot refers to the reflective text of the green participant with the pseudonym 'Zoe'. RD refers to the Research Diary.

Blue names	Interv. 1	Interv. 2	Text 1	Text 2	Green names	Interv. 1	Interv. 2	Text
Andrianna	BAn1	BAn2	BAnt1	BAnt2	Alexia	GAl1	GAl2	GAlt
Danae	BDa1	BDa2	BDat1	BDat2	Chara	GCh1	GCh2	GCht
Despoina	BDe1	BDe2	BDet1	BDet2	Dora	GDo1	GDo2	-
Diamond	BDi1	BDi2	BDit1	BDit2	Eleftheria	GEl1	GEl2	-
Georgia	BGe1	BGe2	BGet1	BGet2	Eryfili	GEr1	GEr2	-
Ifigeneia	BIf1	BIf2	BIft1	BIft2	Evanthia	GEv1	GEv2	GEvt
Kyriaki	BKy1	BKy2	BKyt1	BKyt2	Kyveli	GKy1	GKy2	GKyt
Magda	BMa1	BMa2	BMat1	BMat2	Lila	GLi1	GLi2	GLit
Mozoula	BMo1	BMo2	BMot1	BMot2	Melpo	GMe1	GMe2	-
Niki	BNi1	BNi2	BNit1	BNit2	Mina	GMi1	GMi2	-
Sophia	BSo1	BSo2	BSot1	BSot2	Nefeli	GNe1	GNe2	-
Stavrina	BSt1	BSt2	BStt1	BStt2	Phoebe	GPh1	GPh2	GPht
Tania	BTa1	BTa2	BTat1	BTat2	Voula	GVo1	GVo2	-
Tereza	BTe1	BTe2	BTet1	BTet2	Zoe	GZo1	GZo2	GZot
Thodora	BTh1	BTh2	BTht1	BTht2	Ritsi	GRi1	-	-
Yanna	BYa1	BYa2	BYat1	BYat2	Petros	GPe1	-	-
Research Diary					RD			

Table K: Data sources abbreviations in alphabetical order

4.7 Methods / procedures of data analysis

The data collection resulted in a large volume of data. It was therefore very important to keep the research focus on the relationship of students' IL with their PICEs (RQ). In addition to the ever-present interpretation in which all human beings engage unconsciously (e.g. when drawing attention to certain aspects of the study rather than others) and which I continuously attempted to acknowledge in the RD to the extent that this can be possible, I engaged into systematic interpretation of the data by conducting semantic and latent thematic analysis (Braun and Clarke, 2006). In this section I am providing an account of the analysis that is organized around the six phases of thematic analysis that Braun and Clarke (ibid.) have proposed (see table L below).

Phase	Description of the process
1. Familiarizing yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme
4. Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Table L: Phases of thematic analysis (Braun and Clarke, 2006, p.87)

The data set comprised approximately 213, 830 words (420 pages), after engaging in 'data reduction' (Miles and Huberman, 1994), by omitting those interview passages that constituted obvious digressions from the research topic. I did that during the **first phase** of the analysis that according to Braun and Clarke (2006) is the familiarisation with the data.

In the **second phase** I coded the entire dataset that was derived from the interviews and the reflective texts. This is helpful in cases of an under-researched topic as was student teachers' IL through community engagement (ibid.). While in this way some complexity is inevitably compromised, a comprehensively rich account of the data can still be achieved and thus an understanding of the most prevalent themes, whether in frequency or in significance can be offered to the reader (ibid.).

As my analysis was inductive (Creswell, 2015), the codes at this second phase, that are frequently referred to in the literature as 'open codes' (e.g. Glaser and Strauss, 1967; Miles and Huberman, 1994)

were ‘labels for chunks of data that capture something of the literal essence of the data’ (Rivas, 2012, p.370). I first coded all the first interviews from each module. I produced both topic codes, such as ’Student finds module useful’ and analytical codes, such as ‘Student puts herself into other person's shoes’ (Richards, 2009). I then coded all the second interviews by using existing codes, but also by adding new ones (e.g. ‘Student would repeat the experience’). Some of the existing codes had to be reworded at this stage (see appendix A3 for a reflective account of this from the RD). Using the codes from the interviews I coded the reflective texts. The data from the texts fitted the existing codes and no new codes needed to be created at that stage. In order to avoid confirmation bias, I ensured that disconfirmation data were assigned codes as well (Creswell, 2014).

In line with the inductive analysis (Creswell, 2015) I tried to produce in vivo codes (using the exact terms taken that participants had used). However, that was a difficult endeavour, as I was working in two languages. During the analysis I consulted two critical friends, a native speaker of Greek who is fluent in English and a native speaker of English for the translation of certain terms, such as the expression ‘stays with me’ *(μου μένει*) that some participants used during their interviews in reference to their learning process.

At the end of the first coding round I tested myself for consistency in the coding by looking at all the coded segments of the data set but hiding the codes (Richards, 2009). I assigned to the segments again a code from the list of codes that I had produced, and I then checked for consistency with the old code. In many cases of inconsistency I changed the old code but in others I kept the old one, as I remembered the rationale underpinning the original coding (see appendix A3). Next, I removed all the coded quotes from the interview transcripts and the reflective texts and pasted them onto a new document that consisted exclusively of coded segments, despite my strong reluctance. This was a pragmatic decision, as I was conscious that with such a large dataset it would be very hard to analyse the data without removing the quotes from the original text. I sought catharsis by writing in the research diary (Lincoln and Guba, 1985): ‘Having removed quotes from the interviews feels so unnatural. Sometimes I feel that I am fragmenting each student’s experience’. Although I removed the quotes with their surrounding text, which resulted in each segment being a few lines long in most cases, in some cases I still had to go back to the original interview/text sometimes to double check the context.

A few codes were visibly relevant to each other and were easily clustered together to form categories (Attride-Stirling, 2001). However, the categorisation of most codes required a great deal of analytical thinking over the eight coding rounds in which I engaged. I eventually created nine categories and from these three major themes. The transition from the second to the **third phase** of the data analysis and then to the **fourth phase** was not clear-cut, as I did not move from the code stage to the category stage and then to the theme stage in a linear way. I kept moving back and forth the themes, the categories and the codes and the data until I had established an exhaustive set of themes (Creswell, 2014).

Similarly, the **fifth and the sixth phase** converged to some extent, as writing proved an essential process through which I refined the themes. Therefore, producing the written report constituted an

analytical process. This phase involved engaging with literature that, based on the findings, had become relevant to the study, such as literature on transformative learning (Mezirow, 2000). The findings are presented narratively per theme in chapter 5. Care has been taken to not over-represent some participants' perspectives who may appear to confirm my ideas, but to demonstrate the themes holistically through the voices of the different participants (McKinley et al., 2019).

4.8 Bounding Pedagogical Intercultural Community Encounters (PICEs)

In this section I discuss the rationale underpinning the aspects of the green participants' projects and the blue participants' actions that I have considered to constitute PICEs and those that I have excluded. Participants encountered and interacted verbally or mentally with diverse individuals from the respective local communities within the context of the green projects and blue actions (I have kept the terms 'action', *δράση,* for the blue module and 'project', *εργασία*, for the green module that the respective tutors and students used). This is what I have named 'Pedagogical Intercultural Community Encounter' (PICE). PICEs took the form of research in the green projects, and the form of activism in the blue actions. PICEs constituted the pedagogical initiatives that I endeavoured to understand from the student perspective through the present interpretive, inductive study (Creswell, 2015), as is evident by the RQ **'What is the relationship between student teachers' Intercultural Learning (IL) and Pedagogical Intercultural Community Encounters (PICEs)**'. The details of these were unknown to me at the outset of data collection, as participants had not worked on their projects yet. Whereas the literature review had led me to investigate community-based experiential IL I created the concept of and interpreted the PICEs based on the specifics of them that were revealed to me by the participants in their second interviews and through their reflective texts. These are presented in table M below. I thus realised that methodological decisions and data analysis were in a dialogical relationship.

GREEN MODULE			
Participant	**Project topic**	**Intercultural contact**	**Location**
Evanthia	refugee/ migratory flows	Abdul, a refugee from Afghanistan	Various locations including Abdul's home
Phoebe	refugee/ migratory flows	Newly arrived refugees	George port and Queen square
Chara	refugee/ migratory flows	a) newly arrived refugees b) unaccompanied refugee children	a) George port b) Home For You, a local organisation for unaccompanied refugee children
Alexia	people with more than one home land	unaccompanied refugee children	a) Home For You, a local organisation for unaccompanied refugee children b) Sun port
Zoe	people with more than one home land	Kozeta and Afrim, a couple of immigrants from Albania and their daughter who was born and raised in Greece	Kozeta and Afrim's home
BLUE MODULE			
Participants (in groups)	**Action topic/ activity**	**Intercultural contact**	**Location**
Andrianna Kyriaki* Teresa ^	a) people with special needs b) all equal, all different: jigsaw and treasure hunt	a) Panos, a person with reduced mobility b) Roma children	a) FIG, a local radio station b) Neptune park
Magda ^ Despena Thodora* ^ ~	a) abuse of women b) all equal, all different: country monopoly board game	a) Aphrodite, a victim of domestic physical abuse b) Roma children	a) FIG, a local radio station b) Neptune park
Stavrina* ^ Yanna ^ Georgia ^	all equal, all different: flower world	Roma children	Neptune park
Ifigeneia Diamond* Sophia Mozoula	all equal, all different: fruit salad	Roma children	Neptune park

Danae Tania ^ Niki ^	all equal, all different: faces collage	Roma children	Neptune park
* Kyriaki, Thodora, Stavrina and Diamond had previously experienced a PICE organised by Ms Redi. It was a dance action with young people from Alma, a local youth detention centre.			
^ Teresa, Magda, Thodora, Stavrina, Yanna, Georgia, Tania and Niki attended the square action that Ms Redi organised. It was a dance action at the local square of Saint Helias with young people from Alma, the local youth detention centre, and her students.			
~ Thodora participated in a team visit to the newly opened refugee hotspot[1] near the blue city, organised by the blue department.			

Table M: The specifics of the PICEs

I set the following criteria for considering an aspect of a project to be a PICE. Firstly, an intercultural encounter with a perceived cultural other needed to have taken place during the realisation of students' projects (e.g. Tinkler and Tinkler, 2013). Secondly, the encounter had to be physical (cf. Berger and Luckmann, 1966). Thirdly, it had to take place off campus (cf. Jones, 2015).

I was mainly interested in those encounters that involved communication with a perceived 'other'. For example, in blue students' group park action all participants communicated with Roma children, whom they identified as an 'other' in their second interviews. Also, Andrianna (BAn2, BAnt1), Kyriaki (BKy2, BKyt1) and Teresa (BTe2) interviewed a person with limited mobility (Andrianna's cousin) for their group radio action on 'individuals with special needs'. From the green module an example was Evanthia's (GEv2) experience. She met an Afghan refugee who had spent thirteen years in Greece for the purpose of her paired project on 'refugee/migratory flows', interviewed him about his life and took photographs of his daily life. Another example was that of Zoe (GZo2), who interviewed an Albanian lady and her partner for her paired project on 'people with more than one homeland '. That lady had been the cleaning assistant of Zoe's family house for years. Although not a new acquaintance to Zoe, thanks to the project Zoe approached the lady and invited her to share her story. Interestingly, Zoe's (GZo2) and Adnrianna's (BAn2) community experiences were cases where the perceived 'other' they came in contact with was not a stranger to them. What was new to them was the focus of their encounter with these individuals, which was to talk openly about the 'other's' difference.

In terms of the second criterion, the PICEs took place in various public and private locations. The park action of the blue module happened in Neptune park in town and the radio action in the local radio station FIG. Green participants encountered newly arrived refugees at George Port and at Queen

[1] A hotspot area has been defined as 'An area in which the host EU Member State, the European Commission, relevant EU agencies and participating EU Member States cooperate, with the aim of managing an existing or potential disproportionate migratory challenge characterised by a significant increase in the number of migrants arriving at the external EU border' (European Commission, n.d.).

Square, where the latter were gathered, and unaccompanied refugee children at Home for you, a local organisation that provided them with shelter. Evanthia (GEv2, GEvt) met with Abdul, the Afghan refugee, at a café and she also visited his home. Zoe (GZo2, GZot) visited Kozeta and Afrim, the two immigrants from Albania, at their home as well.

However, I realised that some students' community experiences could also be considered intercultural even if no direct communication with an 'other' had taken place. Chara's (GCh2) and Phoebe's (GPh2) paired projects on 'refugee/migratory flows' were such examples. They each visited different sites in Greece where newly arrived refugees gathered and/or resided. The students took photographs of the sites but did not engage in communication with any of the refugees who were present, as will become evident in chapter 5. I felt that, despite the absence of any direct communication, the feelings and thoughts that these powerful, first-hand experiences of otherness evoked to the students, according to their own accounts, gave these experiences an intercultural dimension. Based on preliminary analysis of all the student experiences, I decided to treat interculturality as not necessarily a condition that is inherent in a situation and an external condition to the individuals that are involved in this situation. Instead, individuals may bring an intercultural quality to a situation, depending on their attitudes, values and beliefs prior to their PICE and their subsequent reflection on the experience (Dervin, 2017).

Overall, every blue participant and five green participants came in direct contact with perceived diverse individuals from the respective local communities during the planning phase, the phase of creating materials or the delivery phase of their projects. The blue tutor had encouraged participants to enrich their radio show by finding primary information about their chosen category of diversity from individuals who belonged to that category (planning phase) and/or by inviting such individuals to their show (delivery phase). For the park action, which took place in a local park in town and was open to the public, the blue tutor had also invited a group of Roma children to participate, in part to ensure that there would be visible diversity among the children. Therefore, all blue participants interacted with the Roma children (delivery phase).

For some blue participants the radio and the park action were not the only PICEs that they experienced within the context of their studies in the blue department. Firstly, participants Kyriaki (BKy1), Thodora (BTh1), Stavrina (BSt1) and Diamond (BDi1) had a previous PICE during their first year of their studies, organised by Ms Redi, a tutor with whom the blue tutor often collaborated. It involved joint preparation of a dance action with incarcerated underage young people from Alma, a local youth detention centre. The great majority of those young people had been of foreign background, according to the participants. The participants went to Alma and the incarcerated young people went to the university. Secondly, over the course of the semester that the data collection of the study took place, Ms Redi organised an action with children from the local youth detention centre and the students of her own dance related module. The action took place on March 21st, the international day against racial discrimination, at the local square of Saint Helias in the blue city. The blue tutor had strongly encouraged blue participants to attend it. Teresa (BTe2), Magda (BMa2), Thodora (BTh2), Stavrina (BSt2), Yanna (BYa2), Georgia (BGe2), Tania (BTa2) and Niki (BNi2) attended that square action without participating in it. In her second interview Magda included the square action in the actions of the blue

module, which suggests the strong link between the blue tutor's and Ms Redi's work. Thirdly, as the data collection phase in spring 2016 coincided with the peak of war refugee arrivals in Greece, mainly from war-torn Syria (Crawley, 2018), a new refugee hotspot area was inaugurated near the blue city. Thodora participated in a team organised by the blue department, including the blue tutor, who visited the newly opened local refugee hotspot. Part of the team were young people from Alma, the local youth detention centre, who, according to Thodora (BTho2), helped by acting as interpreters.

The green tutor had encouraged participants to find primary information by interviewing diverse people from the local community based on their topic (planning phase) and/or by taking photographs of them (creating materials phase). However, not every green participant's project involved a PICE. As they explained in their second interviews, the possible reasons were firstly that they had had to organise the encounter themselves and that had not been feasible in every case and secondly that they had not perceived going out as applicable, based on their topic and/or the fact that they did a smaller individual project. Therefore, absence of a new, 'in-module' community experience had not been in all cases the students' choice.

Although absence of PICE did not constitute data per se, I decided to include the reasons for the lack of relevant data in the analysis of RQ. This is because prior to data collection I had wrongly assumed that those students who were genuinely interested in gaining IL would not miss the opportunity to become involved in intercultural encounters in the community. In other words, I had assumed that 'going out' or not, where that was optional, would be an indication of students' motivation and interest in IL. Interestingly, though, the field was more complex than I had imagined. For some green students, coming in contact with someone from the local community proved to be very difficult and they mentioned the issue of negotiating and/or gaining access to their target organisations or individuals as one of the greatest challenges they faced with their projects. Being in the first year of their undergraduate studies, most of them had never been involved in a similar project before. Besides, they were not assisted by the green tutor in finding a contact. This would have been logistically impossible for the tutor as the green module was compulsory, more than 200 students were enrolled in it and carrying out a paired or an individual project was compulsory too. Eventually, I realised that green students' motivation to gain access to community organisations and individuals and their apparent disillusionment when they had not achieved it could contribute to my understanding of the potential complexity of the relationship between PICEs and students' IL in the specific contexts (RQ).

Following from my understanding of what constitutes an intercultural encounter, I excluded from the analysis the projects and actions that relied on secondary data only by the students' choice. Such an example was Voula's (GVo2) individual project on 'refugee currents'. She gathered information on the topic and then presented it through multimodal texts to her fellow students and to the tutor. As she decided to do an individual project, which was smaller than a paired project, she had to do only two out of four tasks, and the ones she chose did not require to come in direct contact with a refugee. Similarly, Ifigeneia's, Mozoula's, Diamond's and Sofia's (BSo2) group radio action on 'refugees and migrants' relied exclusively on information that they collected from sources, such as the Internet. 'Going out' to meet a refugee had not been a prerequisite in order to prepare their radio programme.

A different case was when the green students had split the tasks of their pair project between their partner and themselves. It was therefore the participant students' partner who 'went out' to e.g. interview and take pictures of an 'other', while the participant student had been in charge of another task (e.g. Dora, GDo2).

Lastly, in my preliminary engagement with the data I needed to determine the boundaries of interculturality in my study. At the research design stage, I had purposefully left the scope of interculturality open, to allow myself to embrace its possible manifestations in the field (my interpretation of otherness) combined with students' conceptualisation of otherness. In other words, my analysis depended in part on whom the students would perceive and feel to be an 'other' to them, but at the same time I was aware of mine and students' co-construction of data, of the fact that data do not just emerge (Holstein and Gubrium, 1995; Richards, 2009). The main categories of otherness in relation to the students that they identified in the field were immigrants (mainly from Albania, Bulgaria, Russia, India and Pakistan, but also from Cameroon and England), refugees from Syria and Afghanistan, Roma children, people with special needs, homosexual individuals, female victims of domestic violence, incarcerated young people, Muslims and obese children. Rather unsurprisingly, most of these categories were related to the project topics that had been suggested by the tutors.

One category, though, that was ever-present in the field and I found quite challenging to conceptualise in intercultural terms, was that of the children. I expected its ubiquity due to the students studying a pre-school education degree, therefore its frequent occurrence was not a suitable criterion to decide on the category's potential intercultural dimension. In general, in my conceptualisation of interculturality, age difference, such as between children and adults, constitutes a potentially interesting group difference. But could contact with children, such as in Eryfili's (GEr2) and Kyveli's (GKy2) project visits to nursery schools and in all blue students' park action, be considered intercultural for the participant student teachers, based solely on the age difference between the first and the latter? I decided that not in the context of pre-school teacher training, where students came in contact with children in a relationship similar to that between a nursery teacher and her pupils. For this kind of relationship to be intercultural there would need to be something more, a specific difference between the students and the children or among the children, ideally perceived by the students themselves as such. Therefore, I included in the analysis the blue students' park action that involved direct communication with Roma children, based on the fact that these children were of Roma background and all the students identified them as different. I also included Eryfili's nursery school visit, who focused on the children's different body shapes and sizes, as through this experience she reflected on her own body shape transformation from being an obese child to becoming a slim young woman. But I excluded Kyveli's visit to a nursery school, as I did not feel that her contact with the children involved anything prominently intercultural, beyond the potential intercultural dimension of the topic 'non-violent communication' that she discussed with them.

Overall, I became aware for the first time of the intercultural nature of interculturality. I realised that determining whether an encounter is intercultural will always be relative to the specific people and circumstances of a context that is being studied and will also vary from researcher to researcher (Kramsch, 1998; Rizvi, 2015; Dervin, 2017; Piller, 2017). For example, if the student participants had

been student engineers instead of student teachers, I would have probably included the category of children within the boundaries of otherness of my study, even if the student participants had not themselves mentioned the children as an 'other'. But would I have considered children to be a category worth discussing in intercultural communication and education in the first place, had I never been a teacher of young children myself? This is impossible to know.

4.9 Trustworthiness

As my study operates within an interpretive framework, in this section I am going to discuss issues of trustworthiness rather than traditional validity criteria (cf. Lincoln and Guba, 1985). Trustworthiness criteria involve credibility, transferability, dependability and confirmability (ibid.). Firstly, in their seminal work, Lincoln and Guba (ibid.) propose that credibility can be achieved through techniques such as triangulation, member checking, negative case analysis and referential adequacy among others, so that the multiple constructions (findings) and reconstructions (interpretations) are recognized and accepted by their originators, the participants. Secondly, transferability is the alternative approach they suggest to traditional challenges of generalizability. It removes the responsibility of making claims of transferability between a sending and a receiving context from the researcher to the receiver of a study. It is only the latter who can possibly know the characteristics of both the researched context and their own and can thus decide if there can be transferability of the findings between the two contexts. The researcher's responsibility lies in providing receivers with a detailed description of the research process. Producing a thick description of the research process can also contribute to determining the dependability of the study, which according to Lincoln and Guba (ibid.) refers to instability and change in the design or in the phenomenon being studied. Similar emphasis on the discussion of the analytical process that resulted in the findings, the interpretations and the conclusions of the study can establish the confirmability of the study, in other words its internal coherence. Following Cousin's (2009) advice, I have taken a number of measures to ensure a trustworthy research. In figure C the techniques that I used are linked to Lincoln and Guba's (1985) trustworthiness criteria.

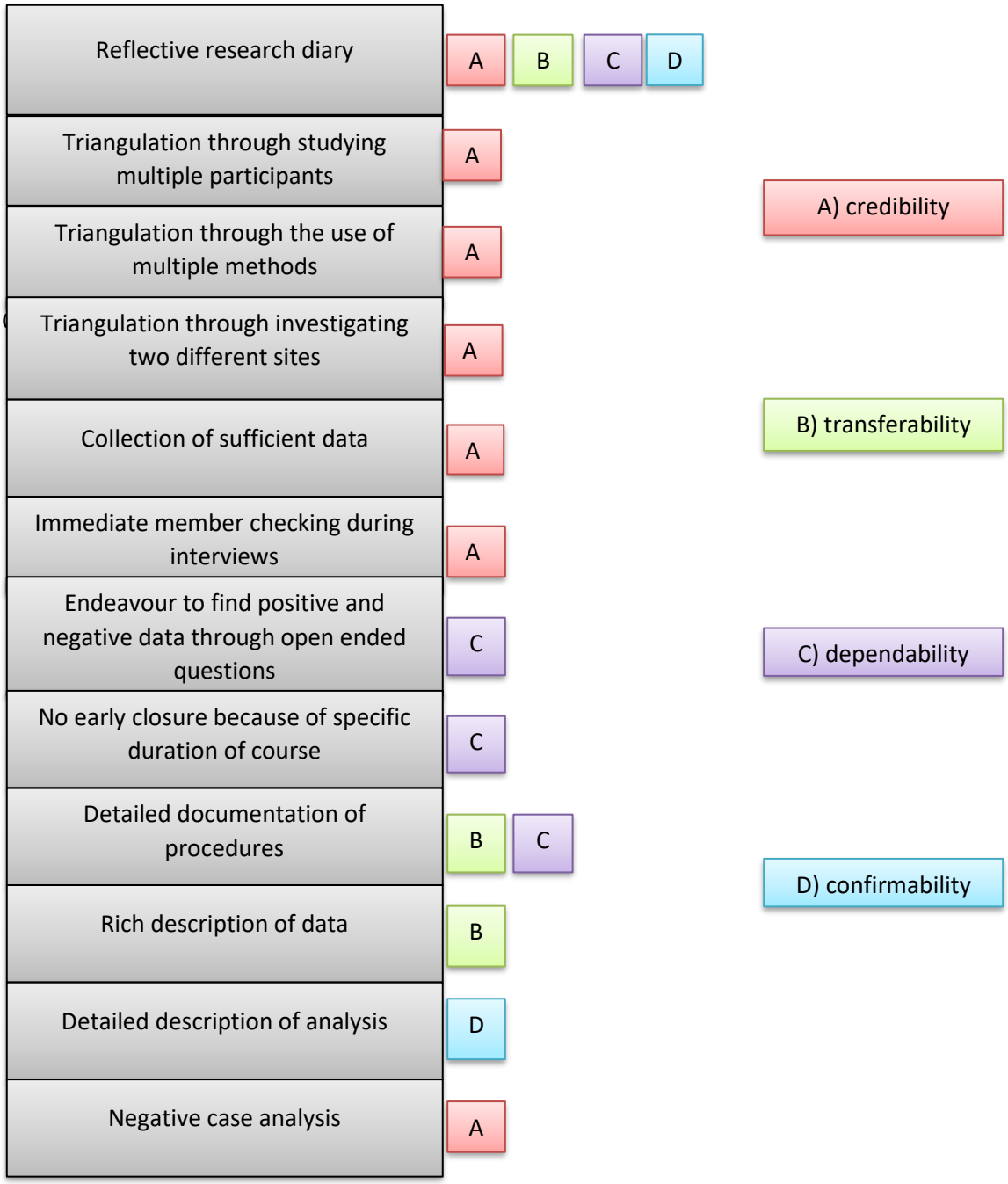

Figure C: Measures taken to address trustworthiness criteria (Lincoln and Guba, 1985)

Since the very beginning and throughout the whole research process I have been reflexive about my values, my beliefs and life experiences that have shaped my research interest, the focus, the data collection methods, the analysis and the report of the data (AERA, 2011; Creswell, 2015). For example, I have acknowledged my conceptualisation of intercultural communication early on, as it has inevitably affected my collection and interpretation of data. In this way the reader is alert as to the possible

values, beliefs, attitudes and opinions of mine based on which I have interpreted participants' interpretations of their experiences. This hopefully helps the reader not only to be continuously conscious of the 'double hermeneutic' aspect (Giddens, 1993) that I have already discussed in section 4.3, but it also suggests how to go about adding the third layer of interpretation, their own.

As far as data collection is concerned, my commitment to triangulation was achieved by using different methods (Lincoln and Guba, 1985), the findings of which I then compared and combined to get a richer picture of students' experiences of intercultural encounters in the local community. I conducted semi-structured Interviews with the students at two different stages (Brinkmann and Kvale, 2015). This allowed me to perceive any possible changes in their attitudes, and students were able to articulate such changes themselves. Reflective writing as a completely different source of data gave them the opportunity to write about what they felt to be significant and was intended to address the Hawthorne effect (Payne and Payne, 2004) that could have been caused by the power asymmetry that is inherent in interviews (Brinkmann, 2015; Brinkmann and Kvale, 2015). Site observations provided rich contextual information of the setting (Hammersley and Atkinson, 2007; Delamont, 2008) The research diary served as a reminder of my interpretations and questions that emerged during data collection (Borg, 2001; Bell, 2018).

Overall, I attempted to collect sufficient data that enabled me to answer my research question. The number of participants allowed for ideas to emerge so that saturation was reached. The duration of the data collection depended on the duration of the courses, beginning at the start of the semester and ending shortly after the end of the courses. In this way the possibility of an early closure of the study that Lincoln and Guba (1985) warn against was not relevant.

Additionally, I have documented the procedures of my study in as much detail as possible. During the interviews I purposefully used the technique of member checking to double check with participants in real time that I did not misunderstand their accounts, by paraphrasing and/or summarizing what they had just said and by seeking their agreement. Also, during data collection I endeavoured to allow for the expression of confirming and disconfirming data through asking open ended questions in the interviews. For example, in the second interviews with the green participants I asked them about their overall experience of the course, and I waited to see if they would mention the project (and within it the intercultural encounter, where applicable) themselves. Similarly, in my instructions to green students of what to write in the reflective texts, I asked them to reflect on the experience of the intercultural encounter, and to include positive and negative aspects of it. As in the rest of the study, I did not specify in great detail what it was exactly that I was searching. I disclosed that I was interested in each student's unique experience of the module, I encouraged them to open up and I ensured them that there was no right or wrong answer. Lastly, I have attempted to offer the reader rich descriptions of students' accounts and a detailed description of analysis. I have included analysis not only of the data that confirm, but also of those that contradict a theme.

Overall, to use Stake's words (2000; cited by Cousin, 2009, p. 133) I have attempted to place my best intellect 'into the thick of what is going on'. Nevertheless, Lincoln and Guba (1985, p.329).

acknowledge that no matter how many techniques the researcher may use and how thoroughly s/he might apply them, naturalistic inquiry can never "…compel; It can at best persuade".

4.10 Ethical considerations

Conducting my study in an ethical way has been a key consideration at all its stages. I have already addressed some ethical considerations throughout this chapter. In this section I gather together and discuss important ethical issues regarding participant individuals, participant organisations, and individuals and organisations in the community that became indirectly involved in the study. A common measure that I took to protect the identity of all of them, besides using pseudonyms, was that I carefully revealed only some basic contextual information, although in some cases richer contextual information could have been useful to the reader.

4.10.1 Participant individuals

All the participants of this study were adults- in Greece this means being over 18 years old. The key participants were the students. Their tutors played a major part as key informants and their ethical treatment was taken as much into consideration as that of the students. Ensuring a smooth collaboration through a positive relationship with all the participants, which they would hopefully find enjoyable and rewarding, was not only because their facilitative role was crucial for the conduct of my study. I also felt that that was an ethical obligation towards them (BERA, 2018) and the least I could do to show them in practice my immense gratitude for their voluntary involvement and generous help, without which there would have been no study. I kept my research focused on answering my research question in a way that did no harm to them, on a personal or on a professional level.

From an ethical perspective, I considered very important to make sure that students' consent to participate in the study did not result from any perceived pressure (BERA, 2018). It was important that they not wrongly think that their participation in the study was a prerequisite of the module or that it was going to be related in any way to their tutor's decision on the final grade that they needed to pass the module. I verbally assured them in our first encounter before the first individual interview that their decision to participate in the study and their right to withdraw, which was also written on the information sheet/consent form, would neither affect their grade nor their tutors' overall treatment (ibid.).

What I had not foreseen, though, was students' possible perceived hierarchy between them and myself that was likely to have affected their decision to participate and/or our subsequent participant-researcher relationship. Although I emphasised in my initial presentation that I was a student like them, because I still remember that when I was an undergraduate student myself I did not know the difference between a doctoral candidate and a lecturer, I felt early on such perceived inequality. This could have been due to my doctoral status, due to a perceived proximity between me and their tutor

as it was through the tutor that I appeared in their class, due to our age difference or due to the fact that I was coming from a British university, which are usually considered prestigious in Greece, among other possible reasons. An obvious example was that all student participants spoke to me in plural, which in Greek is the grammatical form to express politeness and show respect, usually to an older person or to someone whom speakers perceive to be higher of status than themselves. Despite my insistence that they spoke to me in singular, which shows informality, some students, especially the youngest ones, were quite reluctant. I found myself feeling uncomfortable in that power inequality, which was underlined by the very fact that I was in a position to insist to be spoken to in singular. Some participants disclosed to me that their friends had not volunteered to participate because they were daunted by the fact that it was going to be a doctoral study. They admitted that even they themselves had at first feared that in the interviews they would be asked difficult questions. It therefore became very important for me to strive for equality, to the degree that this could be achieved in the few interactions I had with the participants. I also realised that addressing power inequality and enabling participants to feel comfortable with me would contribute to the quality of the study in terms of the data I would obtain, as I have discussed in sub-section 4.6.2.1, in addition to being an ethical responsibility. However, the advice of Charmaz (2006) to always prioritise interviewee's comfort over collecting interesting data was central in my interviewing.

All participants were asked to read carefully and sign a form which gave them information about the study and sought their informed consent the first time I came in contact with them, in their classroom (see appendices A.1.2 and A.1.6). By that time the tutors had already been familiar with the purpose and methods of my study and had willingly signed a similar form in our first encounter of the data collection stage (see appendices A.1.4 and A.1.8). I had also given to them the possibility to feed back on it and suggest amendments to the student information sheet/ consent form before I administered it to their students. I first gave to all students a brief presentation on my study and I invited them to volunteer to become participants. In that sheet I explained to them the purpose of my research and the ways I intended to collect, use, report and disseminate the data that would be produced (Bell, 2005). The sheet also emphasized their right to withdraw at any moment they wished without any negative consequences (BERA, 2018). I offered them time to read the sheet, to ask me questions, and to express any doubts. I asked those who were interested in participating to return the form signed and with their contact details completed. In my first private encounter with each participant student I encouraged them to ask me any questions they had in relation to the study (BERA, 2018), I made sure that they did not have second thoughts, I signed the consent form and I gave a copy to the participants who wished to keep one.

At the time I was aware that it was not possible to know everything about the study from the outset as it would evolve and that any informed consent that had been signed at the beginning of a research project might need negotiating at subsequent stages (Cousin, 2009). However, I did not feel eventually that the initial informed consent needed renegotiating. I also kept in mind that undergraduate students would not be familiar with the academic practices of publishing and conference presentations and thus that their full informed consent would not be attainable (BAAL, 2016). I was confident, though, that I could be a valuable resource for those participant students who would like

to learn more about these practices. Indeed, several students took the opportunity in our private encounters to ask me about the doctoral experience and other academic matters, such as study abroad which I had experienced. I felt that my familiarity with such issues that were of their interest increased their motivation in participating in the study. At the same time, this could be perceived as a limitation of the present study, albeit an inevitable one, as it makes sense that certain potential participants will be motivated to voluntarily participate in a study that is close to their interests.

Furthermore, the consent form guaranteed confidentiality and anonymity, to the degree that the latter could be possible. Indeed, I had to be realistic about the degree to which I could promise anonymity, as in research it can often prove to be elusive (Richards, 2011). For example, the two tutors might be identified by their students and possibly by colleagues who may be familiar with their work. Similarly, the students might be identified by their tutors and fellow students. Simply giving pseudonyms to participant individuals and institutions cannot always be sufficient to guarantee unrecognizability (Walford, 2005). For this reason, besides using pseudonyms, I took care to reveal as little as possible about the individuals who were directly or indirectly involved in the study. The latter were the people from the local community that the participants encountered within the context of their module projects. As far as participants were concerned, while it was challenging to guarantee full internal unrecognizability within each module context, I did my best to ensure external unrecognizability (Richards, 2009). In terms of confidentiality, I guaranteed to participants that any personal information disclosed to me would under no circumstances be shared with any third parties without the participants' explicit consent and that I would solely use it for the purposes of academic research (BERA, 2018).

To thank participants for their time, insights and sometimes enthusiasm for my study, I verbally communicated to them my willingness to help them with academic-related matters, such as studying abroad or conducting research. While no participant asked anything in return for their participation, I encouraged them to contact me in case I could possibly be of help. It was for this reason that when organising the interview slots I included in them some time for a possible chat with participants before and after the interview. At the end of the data collection, I offered to all participants, including the two tutors, very small presents, as symbolic tokens of my gratitude for their involvement in my study.

Although the time constraints of this PhD study did not allow for the possibility to do member checking of the results (Richards, 2009), I had an ethical responsibility to represent participants' accounts as accurately and fairly as I could. Positive pressure was added to this responsibility by the fact that participants had been students of education and that I had remained in contact with some of them trough Facebook, which meant that they could be interested in reading this thesis.

4.10.2 Participant organisations

4.10.2.1 Universities

Despite the fact that academic staff of Greek universities have a great degree of freedom to give their consent for research to be conducted on themselves, their work and their students, I continuously kept in mind that they operated within an educational organisation which had to be treated with professionalism and respect. Although universities might become identifiable to the reader who is familiar with the Greek context by the opportunities for engagement that were available in the local community, I have used pseudonyms and taken care to disclose as little information about the local context as possible.

4.10.2.2 Organisations in the local community

Although my study did not deal directly with any local organisation, the participants shared with me their experiences of contacting and/or collaborating with members of such organisations. In fact, some members of such organisations could be described as vulnerable or disadvantaged. These included unaccompanied underage refugees and Roma children, among others. Regardless of the fact that these individuals were only involved in my study indirectly I could not resist having feelings of exploitation for the sake of contributing to knowledge and of satisfying my academic ambitions. These concerns were counterbalanced by considering the potential benefits of such experiences for student teachers (as pluricultural individuals, citizens of multicultural communities and future professionals of education) and the knock-on effects these could have to migrant/refugee and other possibly vulnerable cultural groups. I felt that studies which primarily involve relatively 'advantaged' groups, such as mine, could be just as effective in empowering the 'disadvantaged' groups as those that directly address the latter. For example, I was alert for signs of the modules cultivating self-awareness that includes students' potential privileged 'position' in relation to these vulnerable individuals (Georgiou, 2010). I used pseudonyms for all the institutions that were mentioned by students to protect their identities and those of the individuals they involved.

4.10.3 Research process

Ethical considerations that concern the research process can overlap to a great degree with issues of trustworthiness. To guarantee a rigorous study, consistent with the interpretive paradigm within which it operates I collected sufficient data through multiple methods, I researched two different sites, I engaged in several rounds of coding in the analysis and I considered confirming and disconfirming data. Also, as I explain in the following section, I analysed participants' input in the language it was produced (Greek) and only translated their words into English at the writing up stage to keep as faithful to their possible intended meanings as possible.

Reflexivity is associated with ethical research practice as well (Guillemin and Gillam, 2004). In an effort to be reflexive about my own values, beliefs and experiences which shaped my research interest, focus and methods for data collection and analysis (Cousin, 2009; AERA, 2011) I kept a research diary (Borg, 2001; Bell, 2018). I have also infused the present thesis with reflexive comments, as appropriate, so that the reader can be aware of the different layers of interpretations that were involved in my research.

4.11 Researching multilingually

In this section I am reflecting on the process of researching multilingually (Holmes et al., 2013; 2016) that this study involved. It would be a useful reminder to the reader to be informed that I am a native Greek speaker, born and raised in Greece. I started learning English as a foreign language at a young age in Greece. While Greek is my mother tongue, I have done all my university studies in English and I therefore feel more comfortable using English over Greek for any academic matters.

In this study, English and Greek were combined. My lead supervisor consistently encouraged me to familiarise myself with the Greek literature (cf. Holmes et al., 2013). The reading of the literature was mostly in English, including many Greek speaking authors who had written about the Greek context in English. I found fewer sources on IL written in Greek, of which eleven made their way into this thesis. Reading academic Greek was something I had not been familiar with until that point. I appreciated that opportunity and worked on familiarising myself with educational terminology in Greek. The data collection took place in Greek. The data analysis was bilingual and the writing up of the thesis was in English, with the exception of participants' quotations that I wrote both in Greek and in English. The entries in the research diary that I kept were bilingual. I wrote predominantly in Greek during fieldwork in Greece to describe my experiences of interacting with the tutors and the students on the sites. From my return to the UK onwards, which meant the official transition to the data analysis phase of the study, the entries I wrote were in English. That was spontaneous rather than a conscious decision. I would write in the language that I was thinking at the time of writing.

The implications of working in two languages have been multiple. Firstly, I feel that it has enriched my research experience by giving me access to two academic worlds, the Greek and the English speaking.

Secondly, analysing the data involved translating participants' words from Greek into English. The data were in Greek, while, the language of the chapter was English and I was thinking in both languages. Writing the findings chapter (Chapter 5) in an effort to make sense of the data was a purely bilingual process. Thanks to keeping the quotes in Greek until the moment that I would incorporate them into the findings chapter, I was able to remain open to all the possible interpretations of what the participants had said in Greek. Then I would read the quotes in Greek and I would try to make sense of them. Had I translated the quotes in English before engaging in the meaning making process of writing the chapter, I would have limited the possible interpretations of the findings to the one that was available to me at the time of translating. Only once did I translate a few quotes that I had already

planned to include in a section in advance of writing it up. As I recorded in the RD, at the time of writing I had so many doubts regarding what the original words of the participants had been that I reread the quotes in Greek, and I realised the possibility of an alternative interpretation. This confirmed my original choice (and the one I had been following to that day, with that case being exceptional) to not translate the quotes until the moment of writing up. Nevertheless, an implication of this choice was not being able to use the software NVIVO, as the Greek alphabet is different from the Roman (Holmes et al., 2013).

Also, I chose to report participants' quotations in Chapter 5 bilingually; first in their original version in Greek, followed by my translation into English. This permits the reader of this thesis who is familiar with the Greek language to have access to participants' actual words and to possibly draw his/her own interpretations without the added interpretive layer of my translation. I have not counted the 4,714 words that these quotations in Greek comprise in the total wordcount of this thesis, but I have counted the English translations of these.

Lastly, thanks to having attended two modules on translation within the context of my undergraduate degree in English Philology I was aware that due to translating participants' original words, their intended meaning could be compromised (Holmes et al., 2013). Sometimes I pondered over the translations of certain words or phrases for many days. Others I had to acknowledge the non-translatability of a term (ibid.), such as the word 'διαφορετικότητα', which I have loosely translated as 'diversity'. I addressed these issues by consulting two friends in cases of doubt. One is a Greek native speaker who is very fluent in English and the other is an English native speaker. The fact that my lead supervisor was plurilingual himself and knowledgeable in both English and Greek was also very helpful, as he could challenge my interpretations and translations from Greek into English (cf. Holmes et al., 2016).

4.12 Summary of Chapter 4

In this chapter I have presented the rationale underpinning the methodology of my study. I argued that a qualitative study design is the most suitable way to address my research questions, because I am interested in in-depth exploration of students' subjective experiences of intercultural contacts through curricular, community engagement initiatives in departments of Education in Greece. The study was exploratory as, to the best of my knowledge, the topic at hand has not been researched as such before. I also described the emergent research design (Creswell, 2015), with two taught modules on interculturality being the 'micro' contexts and undergraduate students the main participants. Data was collected through individual interviews with the participants and through participants' reflective writings. My interpretations were instantaneously recorded in the reflective research diary. Contextual information was mainly gained through site observations and the ongoing communication with the two tutors. The data produced were analysed thematically. As part of preliminary analysis, the boundaries of the project experiences that constituted PICEs were delineated. The chapter also addresses issues of trustworthiness and ethical considerations of the individuals and the organisations involved in the study. Finally, the implications of researching multilingually are discussed.

Overall, I have discussed the methodology of this study in detail, in an effort to illuminate aspects of studying the relationship of PICEs to students' IL. Such aspects could potentially be relevant to studying this relationship in different university contexts as well.

Chapter 5. Findings

5.1 Introduction to Chapter 5

In the previous chapter I bounded the PICEs by delineating the elements that they comprised. In terms of the individuals or groups of people that constituted the perceived cultural others these were refugees, including unaccompanied refugee children, children of Roma background, immigrants from Albania, a person with special mobility needs (incarcerated young people, mainly of foreign origin) and a victim of domestic abuse. The off-campus physical locations where the PICEs took place were a local radio station, a local park (a local square), the other's home, a café in town, spots where newly arrived refugees were gathered, such as a port and a square, and a local organisation for unaccompanied refugee children. The main differences between the two modules in terms of the PICEs were that in the blue module every participant had a PICE in the form of an action, thanks to the park action, while in the green module five participants went out and had a PICE as part of their assignment. Further, while the encounter with the Roma children during the park action had been organised by the blue tutor, it had been the responsibility of the participants in the green assignments and in the blue radio actions to decide whether to organise an encounter and the practical details of these. Nevertheless, the context of the blue radio action had been quite specific and established by the blue tutor. Overall the blue projects had been more structured than the green ones, and the blue module had been designed in such a way that participants would receive more support by the tutor during their projects than green participants.

In this chapter I present the findings that resulted from the thematic analysis of the interviews and the reflective texts. This thematic analysis resulted in three common themes between the two modules: a) Experiencing and envisioning change, b) Interculturality and diversity and c) Praxis. Each of the three following sections (5.2, 5.3 and 5.4) is dedicated to the presentation of one of these three themes.

The themes were common to both the blue and the green modules and comprise a synthesis of the relevant findings from the two contexts. Participants across the two contexts shared similarities, such as their 'preference towards practical modules over theoretical ones', a code under the category 'praxis as active involvement' which belongs to the theme of praxis. Nevertheless, there were differences too, as not every code of a theme was present or equally prevalent in each module. For example, all blue participants encountered Roma children in the park action, while none of the green participants experienced a PICE involving Roma people. This resulted in several codes under the category 'impression of the Other during the PICE' of the theme 'Interculturality and diversity' to be consisting mainly of blue participants' input on their impressions of the Roma children. I will be pointing to such differences throughout the rest of the chapter whenever this is relevant to the accurate presentation of a theme.

5.2 Theme 1: Experiencing and envisioning change

The theme of 'Experiencing and envisioning change' brings together the twofold relationship of education and change present in the findings; firstly, that of education changing oneself and secondly, that of education changing the world. The first was advocated, for example by Petros (GPe1[2]), who claimed that 'the green department mainly aims at changing your way of living' (*Η σχολή προσπαθεί κυρίως να αλλάξει τον τρόπο ζωής σου*). The second was succinctly expressed by Ritsi (GRi1) when she mentioned her response to those who questioned the significance of studying at the green department of pre-school education: 'I tell them that from the green department the world can change' (*Τους λέω όμως, από την πράσινη σχολή μπορεί να αλλάξει ο κόσμος*).

Learning was explicitly associated with change by some participants. For example, Dora (GDo1) considered the will to learn to be synonymous to a desire to change. Eleftheria (GEl1) related change to personal development:

> *Ε: Εσένα σου αρέσει να μαθαίνεις καινούργια πράγματα σαν άνθρωπος;*[3]
> *Ελ: Παλιότερα έλεγα πώς όχι, δεν μου αρέσουν οι αλλαγές. Αλλά νομίζω ότι, αν δεν υπάρχει μια αλλαγή, δεν υπάρχει και εξέλιξη και δεν γίνεται να μένεις στάσιμος. Οπότε ναι, μου αρέσει να μαθαίνω καινούργια πράγματα* […]*, να μπορώ να εκμεταλλεύομαι τις ευκαιρίες που μου δίνει η ζωή.*
> ---
> E: *Do you personally like learning new things?*
> *El: I used to say that no, I don't like changes. But I think that unless there is change there is no development and one cannot remain static. So yes, I like learning new things* […] *being able to make the most of the opportunities life is offering to me.*
>
> (Eleftheria, GEl1)

The notion of change occurred throughout the data in two ways: firstly, with participants themselves experiencing change in their beliefs and attitudes towards diverse others and secondly, with participants envisioning themselves bringing about change to others through their future acts.

The first category of this theme 'Intercultural education in society: participants becoming sensitised and sensitising others', presented in sub-section 5.2.1, refers more broadly to the two modules and for this reason I have chosen to place it as the introductory one. From the second category of this theme 'Participants' PICEs and change in their beliefs and attitudes towards diverse others', presented in sub-section 5.2.2, onwards the findings are focused on participants' PICEs.

[2] The abbreviations of the data sources are explained in sub-section 4.6.2.4 of Chapter 4.
[3] As noted in chapter 4, I have not counted the 4,714 words that the quotations in Greek in this chapter comprise in the total wordcount of this thesis, but I have counted their English translations.

5.2.1 Intercultural education in society: participants becoming sensitised and sensitising others

With participants being student teachers, the perceived personal, social, and professional dimensions of IL appeared to blend, as their future professional practice will take place in an educational, and thus very much social, context, such as that of a school. The multiple dimensions of IL could be inferred in the input of some participants, such as Ifigeneia's (BIft2), who emphasised the contribution of gaining knowledge and experiences of interculturality to her 'becoming a good nursery teacher' (*να γίνω καλή νηπιαγωγός)*. In other cases, though, the multiple dimensions of IL were evident in participants' accounts of what they learnt from the modules. For example, Alexia (GAl2), mentioned the professional dimension of learning how to apply intercultural education in the future classroom in addition to the personal and social gains of having learnt to be more open with diverse individuals. She referred to having learnt how to deal with children from other countries and cultures, how to include them in the class and how to make other children accept them.

The relevance of the green module to the relationship of participants with the wider society was highlighted by Zoe (GZo1, GZo2). She argued that the module sensitised students by making them want to offer to their fellow beings, and that it made them better citizens. She also (GZo2) asserted that '…it cultivates you… it gives you concepts, values that you must have' *(…σε καλλιεργεί… σου δίνει έννοιες, αξίες, τις οποίες πρέπει να τις έχεις)*. Since the beginning of the term Dora (GDo1) had felt that the green module would help her see the world from a different perspective and Eryfili (GEr1) believed that it would help students expand their horizons. For example, she claimed that she increasingly understood the current situation of the refugees better and wished to help them. Additionally, Evanthia (GEv2) concluded that the green module enabled students to discard racist and stereotypical perceptions they may have held and to contact and communicate with diverse people. Nefeli (GNe1) considered that she gained respect for and a wider understanding of other peoples, and Kyveli (GKy2) described an expanded worldview:

> *Κ: Γενικά από το μάθημα έμαθα ότι, ζούμε σε ένα κόσμο που βλέπουμε διαφορετικά πράγματα απ' ότι έχουμε ζήσει εμείς, απ' ότι έχουμε συνηθίσει τον εαυτό μας, τους συγγενείς μας και αυτά πρέπει να τα αποδεχόμαστε.*
> *Ε: Οπότε σε βγάζει έξω από τον μικρόκοσμό σου;*
> *Κ: Βλέπω μέσα από το μάθημα πώς είναι οι άλλοι. Τι άλλο υπάρχει πέρα από μένα, πέρα από το οικογενειακό μου περιβάλλον.*
> ---
> *K: Overall, I learnt from the module that we live in a world where we see things that are different from what we have experienced ourselves, from what we have accustomed ourselves, our family, and we need to accept these.*
> *E: So, does it take you out of your microcosm?*
> *K: I see how others are through the module. What else there is, beyond myself and my family environment.*

(Kyveli, GKy2)

In realising that there are people and experiences beyond one's self, family and own experiences Kyveli decentred (cf. Roberts et al., 2001) and touched upon the relativity of diversity. Furthermore, Eryfili's (GEr1) reference to understanding better the refugees showed that perceptions of diversity and thus of interculturality are context-bounded (e.g. Kramsch, 1998). The relationship of diversity with participants' IL will be further explored in the theme of 'Interculturality and diversity' in section 5.3.

The above gains mentioned by green participants can be regarded simultaneously as personal and social, with participants learning to be open minded, accepting members of the social networks they would be part of. These are attitudes that will be relevant not only to their role as educators, where they will be in charge of the education of young people, but also to the wider society, as Chara's (GCh2) input suggested:

E:…τι μάθημα ήταν αυτό έτσι με απλά λόγια τι θα έλεγες..;
Χ: …θα έλεγα ότι είναι τρόπος συμφιλίωσης με το διαφορετικό και το πώς μπορείς να κάνεις τους άλλους να δεχτούν το διαφορετικό μέσω της ενημέρωσης

E: In simple words what would you say that the module was…
Ch: … I would say that it is a way of coming to terms with the diverse and how you can make others accept diversity through information

(Chara, GCh2)

In the blue module, dissemination of intercultural education in the form of activism was a key part of the actions, with the terms 'activism' (*ακτιβισμός*) and 'social actions' (*κοινωνικές δράσεις*) often used by the tutor himself, as documented in my research diary (RD). Andrianna (BAn1) described these actions as 'volunteering programmes' (*προγράμματα […] εθελοντικά*) and associated her interest in volunteering with choosing the blue module. She explained that she was keen to do anything she could to help and inform others. Andrianna had already expressed her dislike of inequality, discrimination and bullying at school earlier in her first interview and had communicated the priority that fighting stereotypes and prejudices would have for her when she would become a nursery teacher. She also acknowledged the reciprocal nature of helping others since it would make her feel better.

Some blue participants appeared to perceive themselves as social change agents (Tinkler and Tinkler, 2013; Tinkler et al.,2017). Thodora (BTh2) claimed that racism was very intense in those days and that the usefulness of the blue module lay in the opportunity students had to help other people approach diversity. She explained that through the actions they 'conveyed a different message every time' *(κάθε φορά περνάμε ένα διαφορετικό μήνυμα*). It should be noted that Thodora did not draw a distinction between the park action and the overall module experience. In the case of the blue module this is unsurprising, as its very title was centred around the term 'intercultural actions' (*διαπολιτισμικές δράσεις*) and the module was described by the tutor as a workshop whereby participants would plan, organise, and evaluate such actions. However, this tendency was consonant

with that of several green participants as well (e.g. Chara, GCh1), who seemed to identify their project experience with that of the module experience. Due to project work (green projects and blue actions) being so central to the two modules and thus to participants experiences of the module I considered difficult and ultimately not useful to draw a boundary between a student's experience of the module and a student's experience of the project(s). Diamond (BDi1) expressed her belief that 'the actions mobilise various individuals and make them think a little deeper to understand the point' (*Πιστεύω ότι κινητοποιεί [sic] διάφορους ανθρώπους όλες αυτές οι δράσεις και τους κάνει να σκέφτονται λίγο πιο βαθιά να δουν το νόημα*). She claimed that understanding this point would change those individuals' everyday life. Yanna (BYa2) felt that the overarching aim of the module had been 'to bring different people closer' (*να φέρουμε τους διαφορετικούς ανθρώπους πιο κοντά)*, also conflating the blue module with the actions. The target group of the radio action had been the local listeners of the radio show. Georgia (BGet1) expressed her pride in contributing to the sensitisation of others. Among the things that she gained from the park action, she mentioned her role in endeavouring to change others:

> *Κέρδισα […] πείσμα να αποδείξω σε εκείνους που φοβούνται τη διαφορετικότητα ότι κάνουν ένα τεράστιο λάθος και στερούν απο τη ζωή τους την ευκαιρία να μάθουν κάτι νέο μέσα απο ανθρώπους που μπορούν να προσφέρουν και όχι να αποτελέσουν απειλή.*
>
> ---
>
> *I gained […] the stubbornness to prove to those who fear diversity that they make a huge mistake and that they deprive of their life the opportunity to learn something new from people who can offer rather than be a threat.*
>
> (Georgia, BGet2)

Most blue participants associated the target audience of the park action with the children who participated in the intercultural activities that the first had planned and thus viewed it as directly relevant to their future teaching profession (e.g. Despoina, BDet2). The key intercultural message that participants (e.g. Niki, BNit2) claimed that they attempted to convey was that 'we are all different but equal' (*όλοι είμαστε διαφορετικοί αλλά όλοι ίσοι*). Yanna (BYat2) explicated that they endeavoured 'to cultivate the concept of interculturality to small children through the [action's] topics and through the collaboration among them' that they pursued *(…να καλλιεργηθεί η έννοια της διαπολιτισμικότητας σε μικρά παιδιά, μέσω των θεμάτων της και της συνεργασίας που επιδιώκαμε από εκείνα.).* Danae (BDa2) referred to the aim of the park action being to make children appreciate the significance of diversity:

> *…προσπαθούμε να δείξουμε ότι, όλοι είμαστε το ίδιο, ότι δεν πρέπει ν' αντιμετωπίζουμε ρατσιστικά τους υπόλοιπους και ότι γι' αυτό προσπαθήσαμε να φέρουμε τα παιδιά όλα κοντά και να καταλάβουν […] ότι το διαφορετικό τελικά είναι και αυτό που έχει ενδιαφέρον, αν ήμασταν όλοι ίδιοι, δεν θα είχε κάποιο ενδιαφέρον.*
>
> ---
>
> *…we try to show that we are all equal, that we should not treat the rest with racism and this is why we tried to bring all the children together, to understand that […] what is interesting is diversity, if we were all the same, it would not be interesting.*

(Danae, BDa2)

The profession of teachers has been characterised as a 'helping profession' together with that of social workers and therapists (e.g. Rogers and Freiberg, 1994, p.284). Indeed, participants appeared keen to help others and to feel that they contributed to social change towards equality (e.g. Diamond, BDi2) and even towards solidarity (Thodora, BTh1). The actions made blue participants aware of the multimodal ways (Kalantzis and Cope, 2012) in which one can convey an intercultural message to other people, including children. Through the assignments, green participants learnt how they can teach interculturality to their pupils using multimodal materials, which in the cases of the participants who went out had been informed by their PICES. This is in line with Dewey's (2008, p.90) view that a democratic society 'must have a type of education which gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes'. Dewey's argument could apply to the intercultural education that student teachers experienced in their role as students, but also to the intercultural education that they would foster in their role as educators.

Overall, participants reported personal, social and professional gains from the modules, which can be regarded as ingredients towards achieving interculturality. Becoming open-minded, accepting and caring with others through intercultural education, as participants mentioned, are qualities that can be relevant simultaneously to every participant, as an individual, a citizen and a student who studies to become a future educator. The modules also cultivated or strengthened in participants a sense of social responsibility and made them realise that one way of fostering interculturality is by taking action themselves.

5.2.1.1 Usefulness of the module

Blue participants found it very helpful that the blue module had been offered in the course because of the Greek society and thus the Greek schools being (e.g. Ifigeneia, BIf2; Magda, BMa2) or becoming (Yanna, BYa2) multicultural. Yanna explained the reason the module had been useful for future teachers' professional practice, especially in relation to the newly arrived refugees

Ε: Καλώς λοιπόν αυτό το μάθημα υπάρχει στο πρόγραμμα σπουδών;
Γ: Σίγουρα. Γιατί είμαστε και μία χώρα που έχουμε διαφορετικές ομάδες. Και τώρα ειδικά με τους πρόσφυγες, που πιστεύω ότι πάνω-κάτω οι περισσότεροι θα μείνουν εδώ, άρα θα μπουν σε σχολεία...άρα πρέπει να προετοιμαστούμε για κάτι τέτοιο. Να είμαστε προετοιμασμένοι πώς θα τους αντιμετωπίσουμε μέσα στην τάξη, πώς θα προετοιμάσουμε και τα δικά μας τα παιδιά και τα ξένα και να τα ενώσουμε.

E: So is the module rightly in the programme of studies?
Y: Certainly. Because we are a country with diverse groups. Especially now with the refugees, most of whom I believe will stay here, so they will enter schools…so we must get prepared for

> *something like that. [We must] be prepared about how to deal with them in the classroom, how we will prepare our children and the foreign ones so that we can unite them.*
>
> (Yanna, BYa2)

Similarly, green participants thought that the green module had been a very useful one and that it should remain compulsory, regardless of the perceived difficulty of the green assignment by some. For example, Alexia (GAl2) approved of the green module having been compulsory despite her initial 'grumbling' *(γκρίνιαζα)*, because she felt that multiculturality was a 'very contemporary phenomenon' (*είναι πολύ σύγχρονο όλο αυτό το φαινόμενο της πολυπολιτισμικότητας)*, present at schools. Therefore, she argued that knowing as a teacher how to deal with it was useful. Phoebe (GPh2) felt likewise since, in their role as nursery teachers, participants would 'definitely encounter the issue of intercultural pedagogy in a nursery school with diverse children' (*Ναι, έπρεπε να ήταν από την αρχή υποχρεωτικό. Γιατί το θέμα διαπολιτισμική παιδαγωγική θα το συναντήσουμε σίγουρα σε ένα νηπιαγωγείο με διαφορετικά παιδάκια*). However, precisely because of the perceived difficulty of the module, Evanthia (GEv2) and Eleftheria (GEl2) suggested that, while remaining compulsory, it should be taught in the following year of their course.

Nevertheless, the importance participants attached to the teaching of an intercultural education module similar to the blue or the green one to university students of disciplines besides education varied. For example, Magda (BMa2) felt that such a module would only suit education related disciplines, while if it was offered to student architects it would be 'the odd one out' *(ξεκάρφωτο*). Thodora (BTh2) regarded such an intercultural education module useful to degrees beyond education, especially those that prepared future social workers and psychologists, because the students 'themselves need to be sensitised' (*…πρέπει να ευαισθητοποιηθούν και οι ίδιοι*). Eryfili (GEr2) drew a distinction between the green module being interesting, based on her belief that 'everyone should be knowledgeable in interculturality', and the module being useful to those in the world of education (*…σαν μάθημα είναι πολύ ενδιαφέρον και ο καθένας θεωρώ ότι πρέπει να έχει γνώσεις πάνω στη διαπολιτισμικότητα, αλλά θα ήταν ένα μάθημα χρήσιμο, τουλάχιστον σε όσους πάλι ασχολούνται με την εκπαίδευση*).

Yet Yanna (BYa2) expressed the belief that a module of intercultural education could be offered at any faculty as it can be relevant to any profession: '…because all those who work, no matter what job they do, they… interact with different groups of people' and 'you need to know how to behave' (*Γιατί όλοι όσοι δουλεύουν, όποια δουλειά και να κάνουν, νομίζω ότι έχουν πάρε-δώσε... με διαφορετικές ομάδες ... Άρα πρέπει να ξέρεις πώς να του συμπεριφερθείς*). She therefore made the need for university students to learn how to behave with different groups of people prevalent, and she did not perceive intercultural education to be useful only to those students who are going to teach others.

Other participants who advocated the usefulness of intercultural education, related it to the development of personal intercultural skills, rather than professional ones. For instance, Mina (GMi2) claimed that because some of her fellow students were 'racist', the module should be compulsory to 'get them to think differently even for a few minutes' (*…να μπουν σε μία διαδικασία να σκεφτούν λίγο*

αλλιώς, έστω για κάποια λεπτά…). She also asserted that the module would not be useful to some students, such as architects in terms of their future jobs, but as a way of thinking: 'They too might think about some things and change a little', she argued (*ίσως να σκεφτούν και αυτοί κάποια πράγματα, ν' αλλάξουν λίγο*). Those participants, such as Georgia (BGe2), prioritised the personal value of IL over the discipline-related, professional benefit:

> *Νομίζω ότι δεν έχει σχέση με το τι σπουδάζεις αυτό το μάθημα. Νομίζω ότι σε βοηθάει γενικότερα στη ζωή σου.. στον τρόπο που σκέφτεσαι. Βοηθάει να εξελίξεις τον τρόπο που σκέφτεσαι και δεν έχει σημασία αν σπουδάζεις πολιτικός μηχανικός ή δε ξέρω εγώ τι άλλο ή είσαι στα παιδαγωγικά… το μάθημα μπορεί να μη σε περιορίσει μόνο στα χρόνια των σπουδών σου. Μπορεί να σε κάνει καλύτερο άνθρωπο. Και σε κάνει καλύτερο άνθρωπο... Σου ανοίγει λίγο τους ορίζοντες.*
>
> ---
>
> *I believe this module is not related to what you study. I believe it helps you generally in your life... in the way you think. It helps you develop the way you think, and whether you study to be a civil engineer or something else or you pursue an education degree it does not matter…The module may not be confined in the duration of your studies only. It can make you a better person. And it does make you a better person... It opens your horizons a little.*
>
> (Georgia, BGe2)

Similar to Georgia, Alexia (GAl2) felt that the green module 'makes you a better person' (*σε κάνει καλύτερο άνθρωπο)*. However, she acknowledged the subjectivity of students in appreciating that, as she recalled herself 'grumbling in the beginning' *(στην αρχή γκρίνιαζα)* and questioning the module usefulness.

In the reasons some participants gave for the usefulness of the module, it became apparent that professional intercultural skills intermingled with personal intercultural skills. For example, Melpo (GMe2) claimed that the module would influence some students in changing their perceptions, as there were some perceptions that everyone should incorporate in their lifestyle, irrespective of one's future profession. However, she suggested adding to the green module a group visit to a special school or something similar because while she had viewed the assignment from a humanitarian perspective, she would have liked to gain a professional perspective as well. Along similar lines, Despoina (BDe1) indicated her interest in gaining some knowledge from the blue module that would help her as an individual but expressed her preference for gaining knowledge on her profession, since the latter would also help her as an individual.

Other participants referred indirectly or directly to the intermingling of personal and professional gains from the module but did not emphasise one over the other. Zoe (GZo2) referred indirectly to the human and professional quality of a nursery teacher by suggesting that the green module 'gives lots of values and principles that a nursery teacher must have' (…*δίνει πάρα πολλές αξίες, αρχές, που θα*

πρέπει να έχει ο νηπιαγωγός…), while Tereza (BTe1) mentioned the personal and professional aspects of her identity directly: 'it will benefit us…by what we will gain as individuals and as educators' (*…θα επιφέρει κέρδος, … σε μας, απ' αυτά που θα αποκομίσουμε σαν άτομα και σαν εκπαιδευτικοί)*. Voula (GVo2), appreciated equally the personal and professional gains from the module:

> *Και για μένα σαν άνθρωπο θα με βοηθήσει σίγουρα μαθαίνοντας το διαφορετικό…αλλά και μετέπειτα, αφού θα γίνω Νηπιαγωγός και θα έχω να κάνω με παιδιά και από την στιγμή που έχει αυτό το ζήτημα η χώρα μας με τα παιδιά τα ασυνόδευτα, πιστεύω ότι θα με βοηθήσει…*
> ---
> *It will certainly help me as a human being by learning about diversity… But also subsequently, since I will become a nursery teacher and I will have to deal with children. And since our country is facing this issue with unaccompanied [refugee] children, I believe it will help me…*
> (Voula, GVo2)

Overall, the findings suggested that some participants perceived themselves mainly as future teachers and accordingly they treated their university studies primarily as professional training. Therefore, they prioritised the IL that would help them in their future profession. Others, in their role as students, seemed to value the IL that helped them become better human beings. There were also those participants who did not seem to prioritise their role of future teacher over their role of student or vice versa. They implicitly acknowledged the two sides in the identity of being of a student teacher by expressing their interest in developing both personal and professional intercultural skills, which they considered to be interrelated.

5.2.2 Participants' PICEs and change in their beliefs and attitudes towards diverse others

To all blue participants and to the green ones who went out their PICEs were central in their accounts of their module experiences. Overall throughout the study, participants emphasised the significance of experiencing certain situations for themselves. For example, Mina (GMi1) expressed her belief of the potential transformative role that a PICE could play because of the opportunity it would give her to experience first-hand a perceived other against whom she might have held a 'racist' opinion. More specifically, she acknowledged the 'racism' that she felt against Roma people and speculated that if she met a good Roma person first-hand within the context of the green module her racism could go away. She explained that in that imaginary situation she could possibly understand that it is only 'some specific cases' (*κάποιες συγκεκριμένες περιπτώσεις*) of Roma people who steal and swear, rather than everyone, as well as that there were Greeks who could behave in a similar way. Mina's view is consonant with the findings of Tinkler and Tinkler (2013, p.55), who conclude that 'truly experiencing the other is often a transformative experience'. Although Mina did not 'go out' and thus her view remained hypothetical, other participants did 'go out' and their input at the end of the module was based on those new experiences.

Elements of change were either explicitly acknowledged by participants or were evident in their accounts of what they gained from the modules and the PICEs. Some blue participants described changes in their prejudiced attitudes thanks to their PICE at the park. For example, Despoina (BDe2) explained how her experience with children of a different ethnicity challenged her previous 'racist thinking' (*ήταν λίγο ρατσιστικό το σκεπτικό*), as she realised that 'they are children too, they have nothing that is different' (*γιατί παιδιά είναι και αυτά, δεν έχουν κάτι διαφορετικό*). Danae (BDa2) attributed her previous attitude to her fear of diversity and more specifically of how one might be treated by diverse people. Her conclusion was that misbehaviour depended on the person rather than the country one was from. Georgia (BGe2) explicitly acknowledged in her second interview the change that happened in her thanks to the contact with the Roma children, by describing how her previous 'racist views' began to fade:

> *Ε: [το μάθημα] Το θεωρείς χρήσιμο;*
> *Γ: Εξαιρετικά χρήσιμο... Γιατί κακά τα ψέματα άνθρωπος είμαι και έχω κι εγώ, είχα κι εγώ μάλλον, κάποιες ας πούμε ρατσιστικές απόψεις αν θέλεις...Τώρα νομίζω ότι φεύγουν αυτά. Όσο έρχεσαι κοντά με διαφορετικά άτομα καταλαβαίνεις ότι και η δική σου άποψη είναι λανθασμένη. Αυτό. Οπότε είναι πολύ χρήσιμο.*
> *Ε: Είπες στην αρχή ότι « έχω κάποιες ρατσιστικές» και μετά το διόρθωσες και είπες «είχα».*
> *Γ: Είχα.*
> *Ε: Άρα θεωρείς ότι μέσω του μαθήματος μπορεί να έγινε το «έχω», «είχα»;*
> *Γ: Ναι. Ναι. Ξεκάθαρα μέσω του μαθήματος. Γιατί μας έδωσε την ευκαιρία να συνυπάρξουμε με παιδάκια ξένα. Να κατανοήσουμε ότι είναι κάτι διαφορετικό αλλά δε σε απειλεί αυτό το διαφορετικό.*
> ---
> *E: Do you consider it [the module] useful?*
> *G: Extremely useful…Because, truth be told, I'm human and I have too, or I guess I had too some racist views if you like…now I think that these are going away. When you come close to diverse people you realise that your own view is mistaken…*
> *E: You said 'I have' in the beginning and then you corrected it and said 'I had'.*
> *G: I had.*
> *E: So, do you think that through the module 'have' became 'had'?*
> *G: Yes. Yes. Clearly through the module. Because it gave us the chance to coexist with foreign little children. To understand that they are something different, but that this diversity is not threatening.*
>
> (Georgia, BGe2)

She added that the module would help her 'psyche' (*ψυχοσύνθεση*) and her way of treating children from that point onwards. Additionally, it is evident in the quotation that she too conflated the module experience and the PICE experience, and she emphasised the significance of the PICE in her increased understanding of diversity and the fading of her 'racist views'.

5.2.2.1 Critical reflection

The attitude changes that green participants reported stemmed from their PICEs with refugees. Evanthia's (GEvt) perceived transformation of herself was such that she acknowledged being a different person after she encountered Abdul. Abdul was an Afghan refugee who had spent thirteen years living in Greece. She explained that she learnt to appreciate that people are not just what they might appear to be and that they all have a story. She recounted her expectations about Abdul prior to meeting him, which involved fear:

> *Προτού όμως συναντηθώ από κοντά με τον Αμπντούλ για να μου διηγηθεί την ιστορία του θεωρούσα πως είναι ένας πρόσφυγας όπως αυτοί που συναντούσα στο λιμάνι τους οποίους φοβόμουν. Νόμιζα πως ήταν ένας αμόρφωτος άνθρωπος, χωρίς ενδιαφέροντα που ζητιάνευε για να ζήσει.*
>
> ---
>
> *Before I met Abdul in person to tell me his story I considered him to be a refugee like the ones I would see at the port and I would fear. I thought he would be an uneducated person, without interests and that he would be begging for money to live.*
>
> (Evanthia, GEvt)

However, her lived experience disconfirmed her expectations. She described being very surprised to meet a well-dressed, kind man with a wide smile, who had a special talent in painting, had studied geography and literature and was looking forward to expanding his studies. She also reported feeling impressed by his achievements and continuous efforts, such as studying to gain the Greek citizenship (GEv2). She thus re-evaluated her initial thoughts in the light of her new experience and became aware of the tendency to draw conclusions about strangers:

> *Και μόνο που θυμάμαι αυτά που σκεφτόμουν τότε πριν γνωρίσω αυτό το άτομο, αισθάνομαι άσχημα με τον εαυτό μου. Πόσο εύκολα συμπεράσματα τελικά βγάζουμε για έναν άγνωστο. Ούτε που μας νοιάζει η ιστορία του.*
>
> ---
>
> *Merely remembering these thoughts that I had then, before meeting this person, makes me feel bad with myself. It is so easy to jump to conclusions about a stranger. We don't even care about his story…*
>
> (Evanthia, GEvt)

Dirkx (2006) highlights the key role of students' emotions in the process of transformative learning, such as feeling bad with oneself, as Evanthia mentioned. Evanthia (GEv2) briefly explained Abdul's story of his travel and of the day he finally arrived in Greece as he had shared it with her: how dirty he and his clothes had been and how embarrassed he had felt by passengers' looks when he had boarded a bus. She recalled how his account activated her reflection of previous experiences of hers (cf. Lee et

al., 2014), when she had been in the place of the passengers in Abdul's story, and made her change her mind:

> *...αυτά βασικά όταν τα άκουσα με έκανε κι εμένα να αλλάξω γνώμη για πάρα πολλά πράγματα... Δηλαδή εγώ στο λεωφορείο αν έμπαινε κάποιος και βρώμαγε και ήταν με άσχημα ρούχα και ήταν κάπως έλεγα ¨Ωχ! Να μην έρθει να κάτσει τώρα δίπλα μου¨. Αυτό. Και λέω πόσο λάθος ήμουν. Λες και ξέρω εγώ τι έχει από πίσω αυτός ο άνθρωπος.*
>
> ---
>
> *When I heard these, it made me change my mind about many things…I mean if someone smelly, with ugly clothes, who seemed weird, got on the bus, I used to think 'Oh no, I hope he doesn't come sit next to me'. And I realise how wrong I was. As if I knew the story behind this person.*
>
> (Evanthia, GEv2)

She felt that Abdul's story had been shocking and that people like him had 'lost their dignity' (*έχουν χάσει την αξιοπρέπεια τους*). She then revealed feeling proud that she had met that great, good-hearted man, whom she now considered her friend. Above all, she acknowledged having become a completely different person herself:

> *Όμως πια ήμουν διαφορετική. Ήμουν ανοιχτόμυαλη και λιγότερο καχύποπτη με το «ξένο» και το «διαφορετικό». Περισσότερο όμως χαίρομαι που είχα τα δυνατότητα να γνωρίσω αυτόν τον υπέροχο άνθρωπο που μόνο ευγένεια και αγάπη μου έδωσε. Με γέμισε ελπίδες και αισιοδοξία το να βλέπω έναν άνθρωπο τόσο ταλαιπωρημένο και αδικημένο να συνεχίζει να ονειρεύεται...*
>
> ---
>
> *But now I was different. I was open-minded and less distrustful of the 'foreign' [quotation marks in the original] and the 'diverse'…* [quotation marks in the original] *Above all though I'm happy that I had the chance to meet this great person, who only gave me kindness and love. Seeing that such a troubled and deprived person kept dreaming filled me with hope and optimism…*
>
> (Evanthia, GEvt)

Evanthia's transformation consisted in becoming open-minded and more trustful and was stimulated by her PICE. Her account of her PICE also revealed what Schon (1983) has termed reflection-in-action that was mobilised by Abdul's input. Such critical self-reflection in the form of 'a reflective insight from someone else's narrative to one's own experience' has been associated by Mezirow (2000, p.23) with transformative learning.

Furthermore, Holmes and O'Neil (2012, p.716) emphasise the importance of intercultural encounters, which enable learners to focus on their own 'competence' rather than on 'an external evaluation of the Other', which seems to be Evanthia's (GEvt) case. In the situation mentioned above, Georgia (BGe2) also appears to have taken such an 'agentic' approach to her intercultural experience

(King et al., 2013, p.77) as is evident in her observation 'When you come close to diverse people you realise that your own view is mistaken' (*Όσο έρχεσαι κοντά με διαφορετικά άτομα καταλαβαίνεις ότι και η δική σου άποψη είναι λανθασμένη).* Evanthia's subsequent reflection-on-action (Schon, 1983) was revealed in her reflective text and the second individual interview with her.

Chara's (GCh2, GCht) reflection-on-action revealed another possibility resulting from a PICE, that of contemplating a future encounter where she would behave differently from the way she behaved during the PICE. It thus became 'reflection-for-action' (Barnett, 1997). Chara visited George port, where many refugees were gathered and reported her desire to handle a similar situation differently in the future. She described how the fear and shock that she recalled feeling during the PICE at the port (GCh2, GCht), as well as her sadness (GCh2) to the point that her 'stomach knotted' *(το στομάχι μου σφίχτηκε)*, gave their way to her will to know more about the refugee situation by searching information, beyond what she needed for her assignment and what was presented on the TV (GCht). Besides, she expressed her wish to increase her knowledge about refugees directly from their accounts by interacting with them in a possible similar future encounter and by asking to learn their story. She wrote in her text that in those encounters she envisioned communicating to them her care and desire to help them (GCht). Sarup and Raja (1996, p.90) cite Foucault, who argues that critical reflection of the self is a prerequisite for a person to understand where change can be feasible and beneficial and how exactly to pursue it. This view is in line with what Chara's input in her reflective text suggested. Her change could be traced in her imagined different approach towards refugees that involved interacting with them and articulating her thoughts and feelings. Also, Chara's reflection on her PICE, demonstrates that she has clearly experienced transformative learning, according to Mezirow's argument (2000, pp.23-24):

> *A mindful transformative learning experience requires that the learner make an informed and reflective decision to act on his or her reflective insight. This decision may result in immediate action, delayed action, or reasoned reaffirmation of an existing pattern of action. Taking action on reflective insights often involves overcoming situational, emotional, and informational constraints that may require new experiences in order to move forward.*

However, there is no evidence that Chara's emotions were experienced as constraints, as is argued in the above quotation. In line with Dirkx' (2006; 2008) view of the role of emotions in adult learning, it seems that they constituted instead the springboard to envision a future encounter. Affective learning will be further discussed in sub-section 5.2.2.2 below.

Alexia's reported change (GAl2) consisted in consolidating her interest in taking a specific follow up action as a result of her PICE. Her visit to Home For You, a local voluntary organisation that provided shelter to refugee children, had challenged her previous belief that such a place would depress her. In contrast, she witnessed joyful children 'who seemed to not have lost their courage' (*Φαίνεται δεν είχαν χάσει το κουράγιο τους*) and left the site 'with a sense of calmness' (*ένιωθα ήρεμη*) (GAlt). She liked the ambience, the people who worked there and she expressed her interest in helping by becoming a volunteer herself in a similar place (GAl2). When asked in the second interview if that thought had occurred to her before, she replied that it had, but she had been afraid that volunteering

in such a context could be a distressing experience (GAl2). Alexia's reflection is another example of reflection-for-action (Schon, 1983), which is related to the change in her belief resulting from her PICE.

Lastly, perceived similarities between participants and the diverse others that they encountered in the community seemed to contribute to the process of participants placing themselves in the shoes of others. For example, Alexia (GAlt) reflected on the children's situation that she witnessed at Home For You. She described their daily routine as very similar to hers, including eating, reading and using electronic devices, and wondered how she would feel if she were in their place. Upon leaving the place she recalled feeling lucky, a feeling which can be related to perspective taking that she experienced during the PICE. Two other participants' PICEs resulted in their awareness of their own relatively privileged situation in relation to that of the respective diverse others (cf. King et al.,2013). Chara (GCht), who had also visited Home For You, realised her advantaged life in comparison to the children's by witnessing their situation:

> *…όσο ήμουν εκεί ένιωθα μια θλίψη, πολύ στεναχωρημένη για το πως άνθρωποι δεν έχουν ούτε τα πιο βασικά και όλοι οι υπόλοιποι παραπονιόμαστε για πολυτέλειες… Είχα ουσιαστικά τύψεις για το ότι εγώ παραπονιεμαι πχ που δεν μου αρέσει το φαγητό και τα παιδιά εκεί δεν έχουν καν να φάνε.*
>
> ---
>
> *…while I was there I was feeling sorrow, I was very sad of how people lack the basics, while all the rest of us complain about luxuries...I basically felt guilty that I complained about a food I dislike while children there have nothing to eat.*
>
> (Chara, GCht)

Similarly, Evanthia's (GEv2) encounter with Abdul constituted a context where Evanthia could make comparisons between herself and him and realise her privilege, for example regarding the issue of studying. She remarked his choice to travel to Europe (dangerously and illegally as she mentioned elsewhere in her interview) in order to study, while she confessed that to her studying was so taken for granted that could at times even feel boring. Therefore, not only did Chara and Evanthia become aware of their relative privilege, but they appeared to realise that being in such privileged positions was something that they had not appreciated enough. In this way, the PICEs constituted spaces where participants, as members of dominant groups, had the opportunity to critically engage with the world, as Gavin (2009) observes. Such critical engagement with the world in the form of a PICE can consequently result in participants' appreciation that 'the encounter with the other does not occur in a vacuum, because we are always positioned within networks of power' (Ferri, 2014, p.19).

The examples of the changes that participants experienced as a result of their PICEs - and which they acknowledged as such - come in contrast with the findings of Charitos' large scale study (2009) on pre-service teachers' experiences of intercultural education in all departments of primary education in Greece. According to his study, none of the 608 student teacher participants reported a change of

attitude towards diversity resulting from an intercultural education module that they had attended. The conclusion of the study was that 'students, on the whole, are familiar with ethnocultural diversity and show the same, high grade of sensitisation' (Charitos, 2009, p. 230, my translation) and that 'students' attitudes […] are already shaped and are not influenced by the modules on offer' (ibid, my translation). Such a discrepancy with the present study could be justified in two ways. Firstly, the chosen data collection method consisting of questionnaires might have not elicited sufficiently reflective comments on participants' educative experiences (although open-ended questions had been included in the questionnaire), highlighting the importance for students to be provided with opportunities to reflect on their learning. Secondly, the absence of PICEs or any other opportunity for experiential learning could be related to the absence of a perceived change. Similarly, Gavin (2009, p.110) attributed his perceived failure of his students to reach the level of critical transformation that he had wished for them to the 'heavy theoretical reading of abstract analytical concepts' that his module had included. In hindsight, he advocated for the potential value of 'creating spaces in which the members of dominant groups could begin to see their own privilege through a critical engagement with the world' (ibid); this is what some participants of the present study seemed to achieve through their PICEs (cf. King et al.,2013).

Critical reflection and resulting attitude changes were widely mobilised by participants' experiences of PICEs. For one participant, though, the search for information for the radio action alone, appeared to have a particularly noticeable effect. Sophia (BSo2) reported that it stimulated her attitude change, whereby she ceased to be racist towards refugees in Greece. Such change, as she explained, involved perspective taking and an expanded understanding:

> *....έβαλα την θέση μου στη θέση των ανθρώπων που είχαν μεταναστεύσει σε ένα καινούργιο μέρος, είδα κιόλας αυτά που έγιναν και τώρα στην Ελλάδα... και μ' αυτό τον τρόπο κατάλαβα ότι, δεν υπάρχει λόγος να υπάρχει ο ρατσισμός... κατάλαβα κιόλας ότι οι άνθρωποι αυτοί είναι ταλαιπωρημένοι… Ενώ στην αρχή έλεγα ότι δεν τους θέλω να είναι στη χώρα μας γιατί θα δημιουργήσουν πολλά προβλήματα, τώρα δεν νιώθω το ίδιο, δεν σκέφτομαι το ίδιο πράγμα, γιατί κάθισα και ασχολήθηκα μ' αυτό, πήρα πολλές πληροφορίες και κατάλαβα, ότι αυτοί οι άνθρωποι προσπαθούν να έχουν ένα καλύτερο μέλλον για την ζωή τους.*
> *Ε: Οπότε σε σχέση με πριν το μάθημα και πριν την εκπομπή, αισθάνεσαι λίγο ότι άλλαξες γνώμη;*
> *Σ: Ναι. Ήμουν πιστεύω ρατσίστρια στην αρχή, τώρα δεν είμαι έτσι.*
> ---
> *...I put myself in the place of the people who had emigrated to a new place, I also saw what happened in Greece…in this way I understood that there is no reason for racism to exist…I actually understood that these people are tormented…Whilst I used to say that I didn't want them in our country because they would create many problems, I don't feel the same now. I don't think the same, because I worked on this [topic], I found lots of information and I understood that these people are trying to have a better future in life.*
> *E: So do you feel that you changed your mind a little compared to before the module and before the radio show?*

S: Yes, I believe that I was racist in the beginning, but I'm not like this now.

(Sophia, BSo2)

By acknowledging her prejudice Sophia seemed to have taken a step towards self-understanding instead of focusing on external evaluation of the other (Holmes and O'Neil, 2012). Self-understanding is crucial in a learning process as, according to Rogers and Freiberg (1994) it helps predict better one's future behaviour compared to one's family and social experiences. Sophia went on to reflect on a previous impression of hers where she had witnessed many refugees gathered in one place in Greece and to how the radio action changed her; from not even being able to look at them at the time to longing to help them at the present:

Σ:...τους είχα δει όλους που ήταν έτσι μαζεμένοι και δεν μου άρεσε έτσι όπως το έβλεπα... έμεναν σε ένα μέρος που δεν είχε πόρτες, ήταν πολύ βρώμικοι...και τους σιχαινόμουν, δεν μπορούσα καν να τους βλέπω...
Ε: Οπότε τώρα με την εκπομπή, σκεφτόσουν και αυτή την εικόνα που είχες;
Σ: Ναι. Και θα προτιμούσα οι 'Ελληνες να τους βοηθάμε αυτούς τους ανθρώπους πιο πολύ.

S: I had seen them all gathered in that way and didn't like what I saw…they were staying in a place without doors…they were very dirty…and I was disgusted by them, I couldn't even look at them.
E: So did the radio show make you think about that image you had?
S: Yes. And I would prefer that we Greeks help these people more.

(Sophia, BSo2)

In this way she connected the course content to personal life experiences of hers, which according to Lee et al.'s study (2014) is conducive to IL.

Based on the above experiences of change that were directly related to participants' PICEs, it would be tempting to infer that PICEs yielded desirable attitude changes in every participant. That view would be further supported by Mina not 'going out' and her reported 'racism' against Roma people remaining unchallenged (GMi2), while she herself had suggested that if she came in contact with a good Roma person through the green module she would understand that not every Roma person steals (GMi1). However, Yanna's case suggested that whether a PICE resulted in change in relation to a participants' prejudiced attitudes towards others could remain unclear. Yanna (BYa2) claimed to have been restrained with the Roma children at the beginning of the park action: 'I was cautious to see what I had to deal with. While with the other children I didn't have that reservation, I didn't mind' (*…είχα μία επιφύλαξη μέχρι να δω με τι έχω να κάνω. Ενώ με τα άλλα ας πούμε, δεν είχα τόσο πολύ. Δεν με ένοιαζε*). That attitude was consonant to her previously acknowledged tendency to always be cautious first with certain groups of people at the beginning of an encounter, as she had explained in her first interview (BYa1). Nevertheless, despite her reported positive experience with the Roma children (BYa2) there was no evidence of the PICE having challenged that tendency of hers.

5.2.2.2 Affective learning

Rogers and Freiberg (1994) argue that only when we learn in a way that combines the intellect with the feelings (together with the logical and the intuitive, the concept and the experience, the idea and the meaning) are we whole. Dewey (1980) considers emotion as the uniting, 'cementing force' in every experience. Indeed, emotions appeared to play a considerable part in several participants' (eg. Phoebe, GPht, Danae, BDa2) intercultural encounters, who described the affective side of their experiencing. For instance, Kyriaki (BKyt1) acknowledged that her learning of the perseverance of individuals with special needs, which resulted from inviting to her group's radio show a person with mobility limitations as an expert on their topic, involved 'feeling very moved' (*ένιωσα μεγάλη συγκίνηση*). Chara (GCh2) explained that by visiting the George port and witnessing their situation she *felt* what they go through to arrive to Greece. In her account she described vividly the emotional turbulence that she experienced:

> *Και ήτανε ήδη εκει πέρα και τους είδαμε και μένα στην αρχή ενώ το 'χα ακούσει, το ΄βλεπα και το ΄χα ακούσει [στα ΜΜΕ] , όταν πήγα εκειπέρα μου φάνηκε ακόμα πιο κάπως. Δηλαδή το ΄νιωσα ότι-και το στομάχι μου σφίχτηκε κι όταν το είδα όλο αυτό γιατί δεν ξέρω, πάντα το βλεπα [στα ΜΜΕ] αλλά δεν το φανταζόμουνα ακριβώς.*
>
> ---
>
> *And they were already there, and we saw them and although I had heard about it, I had seen it [in the media], when I went there it seemed even stranger. I mean I felt it that-my stomach knotted when I saw all that cause, I don't know, I would always see it [in the media] but I did not imagine it precisely.*
>
> (Chara, GCh2)

Chara's emotional turbulence indicates the need for the acknowledgment of the part emotions play in IL. Hers and other participants' emotions during their PICEs appeared to be crucial in understanding the other and in developing empathy. However, the role of emotion is largely considered to be frequently overlooked in IL (Roberts, 2003; Taylor, 2008; Spitzberg and Changon, 2009). Nevertheless, as has been demonstrated through previous studies (e.g. Roberts et al, 2001; Holmes and O'Neill, 2012) the affective side of intercultural encounters is very significant in participants' experiences, despite King et al.'s (2013) suggestion that the exact role of emotions in IL is yet to be understood.

The PICEs in natural settings that green participants themselves pursued familiarised them with real life situations that existed in their proximity and evoked strong emotions that were reflected on in the texts. Zoe (GZot) felt 'joy' (*ένιωσα χαρά*) about the couple of Albanians whom she interviewed for the paired project. She suggested that their perseverance constituted an example for others to follow, as, regardless of all the adversities in their daily struggle to survive, they managed to live in Greece and have a great family. However, her joy for the couple's eventual achievements, such as having a job and

a daughter who studied at university, was blended with 'sadness' (*ένιωσα και λύπη ταυτόχρονα*) for the hardships they had previously been through, and with 'anger' (*ένιωσα θυμό*) at the discrimination that they disclosed to have experienced (GZo2, GZot). For example, Afrim had described how the neighbours would make 'racist' remarks and would avoid the couple. He had also recalled the first potential Greek employer telling him that hiring an Albanian person was out of the question. Based on their study, King et al. (2013, p.74) suggested that being exposed to others' stories can be a very powerful learning experience as participants were able to 'see the world and […] make sense of social issues through another's eyes'. Zoe (GZot) wrote in her reflective text that she felt angry 'because we are all human beings and we should respect others irrespective of their origins' (*διότι όλοι είμαστε άνθρωποι και θα πρέπει να σεβόμαστε τους άλλους ανεξαρτήτου καταγωγής).* Therefore, her anger resulted from the conflict between the way she expected others to be treated and the way they reported to her to have been treated.

Chara (GCht), who visited Home For You, the local organisation for unaccompanied refugee children, described a mixture of emotions when she witnessed refugee children eat and play. She reported feeling 'sadness for what they had been through' (*λύπηση για το τι έχουν περάσει*), 'admiration for their courage to be joyful and play' (*θαυμασμό για το πως αντέχουν και τώρα είναι χαρούμενα και παίζουν*) and 'satisfaction' (*ικανοποίηση*) and 'relief' (*ανακούφιση*) that there are people who take care of those for whom life has not been easy. That scene aroused her emotions to the point that she recalled feeling 'love' for the children, as if she had looked after them herself and as if she had known them for a long time. According to Pettigrew et al. (2011; cited by Kings et al., 2013, p. 80), empathy results from both positive and negative emotions, which seemed to be the case with Chara.

Phoebe (GPht) wrote in her reflective text that some events that took place on her way to visiting George port in order to witness the refugee situation there 'changed' her 'feelings remarkably' (*άλλαξαν τα συναισθήματα μου αισθητά*). She described her fear of the refugees that she encountered at the train platform, who were also travelling to George port. She explained that her fear had been based 'on the powerful rumours that refugees behaved violently' (*υπήρξε έντονη φημολογία για το ότι οι πρόσφυγες συμπεριφέρονταν με βίαιο τρόπο*). In the passage below, she recounted how paralysing the fear had been:

> *Το πρώτο συναίσθημα που ένιωσα βλέποντάς τους ήταν φόβος και η πρώτη σκέψη που έκανα ήταν να φύγω για να μην μου κάνουν κάποιο κακό… είχα μείνει παγωμένη σε ένα μέρος και βέβαια αδύνατο να τραβήξω φωτογραφία για να μην προκαλέσω την τύχη μου (δηλαδή, φοβόμουν μην μου μιλησουν άσχημα ή με χτυπήσουν, όπως κάνουν στο στρατόπεδο κοντά στην περιοχή μου)*
>
> ---
>
> *The first emotion that I felt when I saw them was fear and my first thought was to leave the platform, so that they would not harm me… I was stock-still, [it was] certainly impossible to take a photograph to not invite disaster (I mean, I was scared that they would speak to me badly or that they would beat me, like they do in the military camp near where I live)*

(Phoebe, GPht)

However, she decided to board the train when she heard children's voices and realised that they came from a family of refugees. Phoebe acknowledged that her fear was 'eased a little' (*αραίωσε λίγο*) when she observed the family of refugees on the train and 'realised the many similarities' that she 'shared with them' (*διαπίστωσα πόσα κοινά πράγματα έχουμε*). The mixed emotions that she experienced were evident in her words:

> *Ο φόβος μέσα μου αραίωσε λίγο. Παρόλα αυτά ήμουν λίγο ανασφαλής και καχύποπτη με τους υπόλοιπους πρόσφυγες. Φτάνοντας στο λιμάνι […όπου] ήταν συγκεντρωμένοι οι πρόσφυγες τα συναισθήματά μου ήταν ανάμεικτα. Θυμάμαι ότι μαζί με την τεράστια ανασφάλεια που ένιωθα περπατώντας ανάμεσά τους , ένιωθα μεγάλη στενοχώρια που ήταν αναγκασμένοι να μένουν έτσι.*
>
> ---
>
> *My fear was eased a little. Nevertheless, I was still insecure and suspicious of the rest of the refugees. On arriving at the port [… where] the refugees were gathered I had mixed feelings. I remember, together with the huge insecurity that I felt when walking among them, feeling very sorry that they had been forced to live like that.*
>
> (Phoebe, GPht)

Phoebe's first-hand experience appeared to have nuanced her attitude in relation to certain refugees, such as families, with whom she realised to be sharing more similarities than she had previously thought. Her fear did not recede altogether, but the experience enriched her emotional repertoire, as she now oscillated between insecurity and sorrow. The crucial role that emotions play in adult learning has been emphasised by Dirkx (2006; 2008).

Additionally, Phoebe (GPh2) recalled putting herself in the shoes of the refugees by seeing for herself the situation with the refugees at the port. This experience made her argue in favour of going out, notwithstanding the 'fear' of her forthcoming visits to refugee sites that she had experienced at the beginning of the term, to the point of asking her boyfriend to accompany her (GPh1). Not only did she regard her PICE positively, but she also chose the site visit as the activity from the green assignment that would stay with her the most:

> *E: Απ' όλα αυτά που έκανες για την εργασία τι θα σου μείνει;*
> *Φ: Σίγουρα οι φωτογραφίες, εκεί που πήγα. Άλλο να το λες, πόσο δύσκολα περνάνε οι άνθρωποι και να κάθεσαι στον καναπέ και να τα σκέφτεσαι και άλλο να πας και να τα βλέπεις. Γιατί τώρα σκέψου, έβαλα τον εαυτό μου στην θέση τους και λέω, εγώ πού θα πήγαινα τουαλέτα;*
>
> ---
>
> *E: From what you did for the project what will stay with you the most?*
> *Ph: Definitely the photos, there, where I went. It is different to say how hard it must be for those people, while sitting on your sofa and thinking, and it is different to go see the situation.*

Because, think about it, now I have put myself in their place, and I think: 'Where would I go to the toilet?'

(Phoebe, GPh2)

She added that thanks to this experience she understood better the difficulty of some refugee's situation and that she 'took it to heart' (*το πήρα κατάκαρδα*) after being in contact and witnessing it. For this reason, she pointed out that she would encourage her peers with a similar assignment to 'go out', so that they would too expand their understanding, thus suggesting the change that she experienced. Therefore, while Phoebe's initial fear of refugees stemmed from her based-on-rumours perception of their violent behaviour, the lived experience that she gained through the PICE revealed to her 'points of sameness' (Holmes, 2014, p.2) between the refugees and herself. Paired with the empathy that she reported to experience, her PICE appeared to be a springboard for her 'realization of common humanity' (Tinkler and Tinkler, 2013, p.54) among people. Such realisation has been reported by Tinkler and Tinkler (ibid) to be one of the main findings in their study of pre-service teachers' 'multicultural' service learning experiences. Additionally, Phoebe's experience supports Dewey's (2008) suggestion that fear can be an advantageous factor in educative experiences (as long as there is prudence to avoid harmful situations) and reinforces the contested argument that 'productive discomfort' (Davis and Roswell, 2013, p.7) can lead to transformative learning (cf. Montgomery, 2009; King et al., 2013).

Chara (GCh2), who also visited George port, commented that after encountering refugees she felt that she learnt more by sensing what they suffer to arrive in Greece. She appeared to perceive her empathetic emotions towards the problems of refugees as a step further from understanding them.

Αισθάνθηκα ίσως ότι έμαθα περισσότερα [για τους πρόσφυγες]... ότι μπορώ ακόμα περισσότερο να καταλάβω όχι, δε νομίζω ότι θα 'μουν ποτέ αρνητική , αλλά ότι περισσότερο ένιωσα το τι τραβάνε για να φτάσουν μέχρι εδώ και όλα τα προβλήματα.

I felt that I probably learnt more [about the refugees] ... that I can understand even better, no, I don't think I would ever be negative, but rather that I felt what they go through to get here and all the problems.

(Chara, GCh2)

However, visiting the George port was a far more shocking experience than she had imagined, according to her reflective text:

Όταν έφτασα δεν το πίστευα ότι υπήρχαν όντως τόσες σκηνές και τόσοι άνθρωποι εκεί. Το άκουγα και παρακολουθούσα γενικά από τα ΜΜΕ αλλά δεν το πίστευα ότι έχει φτάσει σε αυτό το σημείο η κατάσταση. Παντού σκηνες ρουχα απλωμένα σκουπίδια.... Είχα στα αλήθεια σοκαριστεί και κοίταζα γύρω γύρω χωρίς να κάνω τίποτα γιατί δεν μπορούσα να το πιστέψω.

When I got there, I could not believe it that there were indeed so many tents and people. I had heard about it and generally I had watched the media, but I couldn't believe that the situation had got to that point. There were tents everywhere, clothes hanging, rubbish…I was really shocked and looked around without doing anything because I couldn't believe it.

(Chara, GCht)

In her text she attributed to the combination of 'shock, stress and fear' (*είχα σοκαριστεί και είχα αγχωθεί-φοβηθεί*) that she felt that she did not attempt to verbally interact with any of the refugees, as was discussed earlier.

Additionally, as was mentioned above, seeing for herself what being a refugee was like and experiencing a mixture of emotions, including guilt, contributed to putting herself in the place of disadvantaged others and acknowledging her relatively privileged situation:

…όσο ήμουν εκεί ένιωθα μια θλίψη, πολύ στεναχωρημένη για το πως άνθρωποι δεν έχουν ούτε τα πιο βασικά και όλοι οι υπόλοιποι παραπονιόμαστε για πολυτέλειες… Είχα ουσιαστικά τύψεις για το ότι εγώ παραπονιεμαι πχ που δεν μου αρέσει το φαγητό και τα παιδιά εκεί δεν έχουν καν να φάνε.

…while I was there I was feeling sorrow, I was very sad of how people lack the basics, while all the rest of us complain about luxuries...I felt guilty that I complained about a food I dislike while children there have nothing to eat.

(Chara, GCht)

In Greece reference to children who 'have nothing to eat' is very common among parents who wish to reprimand their children when they do not eat their food. Chara appeared to connect that commonly used phrase with the image of the refugee situation that she witnessed, which besides sorrow evoked feelings of guilt. It has already been suggested above that these emotions mobilised her awareness of her own advantaged life in comparison to theirs and thus contributed to her transformative learning (Mezirow, 2000).

The above accounts illustrate the powerful emotions that can be experienced before, during or after an intercultural encounter in the community. Despite such feelings possibly being unpleasant, the PICEs were largely considered worthwhile experiences, as evidenced in Alexia's account (GAl2) of visiting the Sun port to encounter immigrants or refugees:

Ε: …φεύγοντας πώς αισθάνθηκες;
Α: Σαν εικόνα περίεργα. Δεν είχα κάποιο συγκεκριμένο συναίσθημα, αλλά δεν μου ήταν ευχάριστο γενικά αυτό.
Ε: Θα προτιμούσες να μην είχατε πάει;
Α: Όχι, εντάξει, γιατί το είδα. Είδα ένα μέρος της πραγματικότητας, πώς είναι. ..

είναι καλό κανείς να πάει για να καταλάβει καλύτερα. Σου έρχεται λίγο έτσι, αλλά έχεις μια καλύτερη εικόνα.

E: As an overall picture, how did you feel when you were leaving?

A: As an overall picture I felt strangely. I did not have a specific emotion, but all that was not pleasant to me.

E: Did you wish you hadn't been there?

A: Well, no, because I saw it. I saw a part of reality, what it is like…it's good that someone goes so he can understand better. It comes a little as a shock, but you have a better image.

(Alexia, GAI2)

Overall, green PICEs were described as more intense and emotionally unsettling by the respective participants than the blue PICEs, with the latter reportedly involving a merrier spirit. However, the negative feelings experienced during some PICEs, such as shock, fear, sorrow and anger, did not make participants disengage from their experiences. This comes in contrast with the findings of King et al. (2013). Their study revealed that feelings of safety contributed to participants' openness to learning from their intercultural experiences, while participants who felt unsafe withdrew from the experiences. Instead, the findings of the present study lend support to Montgomery's (2009, p.72) conclusion in her study that 'troublesome interaction with others was a crucial part of the transformative learning experience'. Indeed, according to Mezirow (2000, p.6) transformative learning 'is often an intensely threatening emotional experience'.

5.3 Theme 2: Interculturality and diversity

5.3.1 Conceptualisations of interculturality as diversity

The title of both modules included the adjective 'intercultural' (*διαπολιτισμικός-ή-ό*). The blue module title comprised the phrase 'intercultural actions' (*διαπολιτισμικές δράσεις*) and the green module the phrase 'intercultural pedagogy' (*διαπολιτισμική παιδαγωγική*). For this reason, I attempted to explore participants' conceptualisations of interculturality (*διαπολιτισμικότητα*) at the outset of the term and found that diversity (*διαφορετικότητα*, also *το διαφορετικό*, which does not translate directly into English) lay at the heart of them. 'Diversity' is the English word whose meaning bears the greatest similarity with the Greek word 'διαφορετικότητα', although the etymology of the first does not fully reflect the etymological root of the latter. The Greek word 'διαφορετικότητα' comes from 'διαφορά', which translates into English as 'difference'. Therefore, some of the complexity of the word 'διαφορετικότητα' is unfortunately lost when it is translated into 'diversity', which is an indication of the complexity of 'researching multilingually' (Holmes et al., 2013).

Many participants associated interculturality with diversity. For example, Eleftheria (GEl1) conceptualised interculturality as a diverse society where people live harmoniously and Tereza (BTe1) as 'all cultures living united, coexisting and interacting in certain things' (*Η διαπολιτισμικότητα είναι ότι, ζούνε όλοι οι πολιτισμοί ενωμένοι, συνυπάρχουν και σε κάποια πράγματα αλληλεπιδρούν μεταξύ τους*) and as 'equality among people' (*η ισότητα μεταξύ των ανθρώπων*). Alexia's initial understanding of what the green module would entail included accepting diversity: that firstly student teachers would have to accept diversity themselves, so that they could eventually, in their future role as nursery teachers, make children accept it as well (GAl1). Tania (BTa1) described interculturality as a process that began with becoming aware of diversity, followed by a respectful attitude and considerate behaviour. She then explained that what lay at the heart of her conceptualisation of interculturality as diversity was that everyone is different:

> *Ε: Εσύ πώς καταλαβαίνεις αυτό το διαπολιτισμικό; Τι σημαίνει;*
> *Τ: Ότι πρέπει καταρχάς να συνειδητοποιήσουμε ότι είμαστε διαφορετικοί και στη συνέχεια όχι μόνο να το σεβαστούμε αυτό, να προσέχουμε και πώς το χειριζόμαστε. Αλλά πρέπει να ξεκινήσουμε από το ότι σίγουρα είμαστε διαφορετικοί. Όλοι είμαστε διαφορετικοί…*
> ---
> *E: How do you understand this 'intercultural'? What does it mean?*
> *T: First of all, [it means] having to realise that we are different and then not only respecting this but also being considerate in the way we handle it. But we must begin from the fact that we are definitely different. We are all different.*
>
> (Tania, BTa1)

A broad conceptualisation of culture and thus of interculturality was employed by several participants at the outset of the academic semester (e.g. Sophia, BSo1; Dora, GDo1). The aspects of diversity that were mentioned involved other people's language (e.g. Stavrina, BSt1), country of origin (e.g. Georgia, BGe1) clothing (e.g. Kyveli, GKy1), including hijab (Despoina, BDe1), their perceptions and their general physical appearance, (e.g. Eleftheria, GEl1), mainly skin colour (e.g. Phoebe, GPh1), their religion and sexual orientation (e.g. Thodora, BTh1), their customs, their special needs and possible refugee status (Voula, GVo1). The selections of those green participants whose project topics had been 'aspects of diversity' regarding the aspect they would focus their assignment on was also indicative of participants' conceptualisations of the possible manifestations of diversity. Such manifestations included children's body shapes with a focus on obese children (Eryfili, GEr2), children with disabilities (Melpo, GMe2), people of different nationalities (Mina, GMi2) and gender differences (Nefeli, GNe2).

The belief that interculturality as diversity was something subjective and relative was evident in the words of some participants. Ifigeneia (BIf2) referred to 'individuals who are different in relation to "the usual"' stressing that "the usual" should be put in quotation marks. Voula's (GVo1) remark that 'Different is something that you are not' (*Διαφορετικό είναι κάτι που δεν είσαι εσύ*) also suggested that diversity was relative to the respective self. She alluded thus to the fluid and subjective boundaries of interculturality (Kramsch, 1998; Barrett et al, 2013; Piller, 2017). To Diamond (BDi1)

interculturality meant dealing with 'various worlds' (*διάφορους κόσμους*) and thus with different perspectives.

Eleftheria (GEl1) summarised her opinion of the endless potential manifestations of diversity in her phrase 'diversity is something infinite' (*Το διαφορετικό είναι κάτι άπειρο*). It was for this reason that she felt that interculturality is a demanding, never ending process, albeit beneficial:

> *…να ερευνήσεις, να δεις πιο μέσα, δηλαδή σε βάθος…. Δεν μπορείς να τα ξέρεις όλα, ούτε να τα κατανοήσεις όλα. Έχει ενδιαφέρον [το αντικείμενο της διαπολιτισμικότητας], μπορείς να πάρεις πολλά πράγματα από αυτό, αλλά θέλει σκληρή δουλειά.*
> ---
> *[You need] to research, to go deeper and see from within…You can neither know everything nor understand everything. It [interculturality] is interesting, you can gain a lot from it, but it takes hard work.*
>
> (Eleftheria GEl1)

The smooth coexistence of diverse people in societies appeared to be at stake in some participants' conceptualisations of interculturality as diversity. In terms of understanding diversity, Georgia (BGe2) viewed the blue module as enabling students to not be biased and to realise that diversity is not threatening. Eleftheria (GEl1) contrasted interculturality with war:

> *E: Από την λέξη «διαπολιτισμικότητα», τι καταλαβαίνεις ότι μπορεί να σημαίνει;*
> *Ελ: Να σημαίνει μία κοινωνία που να απαρτίζεται από άτομα με διαφορετικά στοιχεία μεταξύ τους. Από όλες τις κατηγορίες…οι οποίοι είναι και καλά μεταξύ τους. Αλλιώς δεν υπάρχει διαπολιτσμικότητα, υπάρχει πόλεμος.*
> ---
> *E: What do you understand that the word 'interculturality' might mean?*
> *El: it might mean a society that consists of individuals with different elements. From all categories […] who also get on well with each other. Otherwise there is no interculturality but war.*
>
> (Eleftheria, GEl1)

Besides understanding and respect, Thodora (BTh1) also referred to interculturality as 'equality' and 'solidarity', which are values that go beyond mere peaceful coexistence and suggest a more critical stance towards the lives of vulnerable others. She recalled the PICE that she had experienced in her first year of the course with the children from the local youth detention centre Alma: 'I got to know diversity and the diversity that the children that I met face is hard' (…*γνώρισα το διαφορετικό και είναι δύσκολο το διαφορετικό, αυτό που αντιμετωπίζουν τα συγκεκριμένα παιδιά που γνώρισα εγώ*), echoing Ferri's (2014) argument that intercultural encounters do not take place in a socio-political void. The significance of solidarity has been emphasised by Sarup and Raja (1996, p.62) who, drawing on Bauman, describe it as 'readiness to fight and joining the battle for the sake of the other's difference, not one's own'.

Interculturality was widely perceived as the opposite of racism. Generally, participants used the word 'racism' as an equivalent to discrimination, even when the latter did not involve different races, but other kinds of cultural differences. In spoken Greek, such broad usage of the word 'racism' is common. This was supported by the fact that 'racism' and its derivative adjectives 'racist' and 'antiracist' appeared 187 times in the dataset with 28 out of 30 participants using them. For example, Chara (GCh1) associated the intercultural dimension of the module with the elimination of racism at the nursery school.

Most participants referred to a broad understanding of diversity within the context of interculturality, in line with tutors' corresponding conceptualisations that were evident in the proposed project topics. These topics included for example 'communication between the two genders' in the green module and 'people of different sexual orientation' in the blue module, with the latter pertaining to invisible differences. Thodora (BTh2) explained that she understood as diverse anything that distinguished people from others and clarified that that was not just the country of origin of a person. Along similar lines, Eryfili (GEr1) argued that 'diversity exists in our everyday life' (*η διαφορετικότητα υπάρχει στη καθημερινότητά μας*). The focus of her project was on diversity in children and she included their size, their height, their gender, whether they wear glasses or not, and the games they play, besides their national, cultural and religious background. She acknowledged that the module had helped her to understand that the concepts of 'culture' and 'society' referred to any group of people (cf. Holliday et al., 2017), such as a group of friends, and that she therefore realised that societies existed in all kinds of manifestations. Lila (GLi1) referred to the example of fans of competing sports teams as potentially coming into conflict to illustrate that interculturality did not only pertain to avoiding conflicts between immigrants and Greeks, which she suggested was the common view. Andrianna (BAn1) insisted that it was not sufficient to merely treat well those people who were of different nationalities, such as the refugees. She suggested instead that one needed to 'be good' (*να είσαι καλός*) to people of the same nationality as well, because, as she argued, 'racism' (*ρατσισμός*) did not only happen when different nationalities were involved, but also with other kinds of differences. Therefore, according to most participants interculturality included, but was not limited to, ethnic, linguistic and religious differences.

Nevertheless, while most participants appeared to conceptualise interculturality in a broad way, associating it with the belief that all people were different from one another, a few others thought of foreign people coexisting and interacting with Greek people when discussing interculturality. For instance, Chara (GCh1) recalled thinking of different nationalities at the nursery school when the green tutor referred to interculturality at the beginning of the module:

Ε: Κι όταν έλεγε «διαπολιτισμικό» τι καταλάβαινες ότι…
Χ: ...το πρώτο που σκέφτηκα ήταν διαφορετικές εθνικότητες και πώς αυτό θα 'ναι μες στο νηπιαγωγείο για να το αντιμετωπίσεις και να μην υπάρχει ουσιαστικά ο ρατσισμός...

E: So when she said 'intercultural' what did you understand that…

Ch: …the first thing I thought of was different nationalities and how this will be at the nursery school so that you can deal with it and that essentially there is no racism…

(Chara, GCh1)

In her second interview she appeared to have expanded her understanding of interculturality: 'I believe that interculturality will always be in anything you find yourself in…it is in your everyday life' (GCh2). She also perceived the green module as a way of coming to terms with diversity and of making others accept it too. At the same time, at the end of the green module, Evanthia (GEv2), Dora (GDo2) and Phoebe (GPh2) revealed their confusion about the extended understanding of interculturality that the green tutor had put forward through the green module. Phoebe expressed her uncertainty in the following words:

Εγώ πίστευα πώς η διαπολιτισμική παιδαγωγική έχει να κάνει για παιδιά από όλο τον κόσμο, για ένα Νηπιαγωγείο το οποίο είναι πολυπολιτισμικό. Εγώ αυτό είχα στο μυαλό μου. Τώρα πια με τις εργασίες που είχα τα παιδιά, έμαθα ότι όλοι έχουν διαφορετικές συνήθειες, για τα δύο φύλα, δεν το καταλαβαίνω βέβαια τόσο πολύ, για ποιο λόγο είναι στη Διαπολιτισμική Παιδαγωγική κάτι τέτοιο. Δεν το έχω καταλάβει ακόμα.

I thought that intercultural pedagogy had to do with children from all over the world, with a nursery school that is multicultural. That's what I had in mind. Now, through the projects that the guys [her classmates] *had, I learnt that everyone has different habits, I learnt about the two genders, but I don't understand this very well…why does something like this belong to intercultural pedagogy? I haven't understood it yet.*

(Phoebe, GPh2)

Those few participants problematised the green tutor's broad conceptualisation of interculturality, which echoed Jones' (2015) suggestion that there is not necessarily an international element in the concept of the intercultural. While the understanding of culture of these participants appeared to be limited to that of 'large' culture, the tutor seemed to have espoused a conceptualisation inclusive of both 'large' and 'small' culture (Holliday, 1999).

Overall, through participants' various meanings of interculturality as diversity it can be suggested that IL consisted in students making sense of and coming to terms with diversity.

5.3.2 Interculturality and refugee crisis

The idea of relocation was often inherent in participants' conceptualisations of interculturality as diversity, especially when that was associated with diverse people being of foreign background. This was illustrated in Georgia's (BGe1) quotation:

Θα έλεγα ότι η διαπολισμικότητα σχετίζεται με τις σχέσεις των ανθρώπων. Πως ένας άνθρωπος που δε μιλά την ίδια γλώσσα με εσένα, ίσως να μην έχει και το ίδιο χρώμα με εσένα, σίγουρα δε θα είναι από την ίδια χώρα με εσένα, πως μπορείς να συνυπάρξεις μ αυτόν τον άνθρωπο όταν έρθει στο δικό σου περιβάλλον. Το ίδιο ισχύει και για εσένα αν πας σε κάποιο άλλο περιβάλλον φυσικά.

Interculturality mainly means the relations with the other, with diversity, accepting diversity. I would say that interculturality is related to people's relations. How a person who doesn't speak the same language as you, might not have the same colour as you and is definitely not from the same country as you are, how you can coexist with this person when he comes to your own environment. Of course, the same applies when you go to another environment.

(Georgia, BGe1)

War refugees were the most common example of relocated people participants referred to in relation to interculturality in Greece. I expected that to a certain degree, as the study took place against the backdrop of what has been described as the worst refugee crisis since the Second World War (Rader, 2018) with thousands of refugees arriving in Greece in spring 2016, mainly from war torn Syria (Crawley, 2018). In response to that situation, the project topic of refugees and migrants was common between the two modules, as both tutors had explained to me that they attempted to capitalise on current social situations from their respective local contexts (RD).

Eleftheria's (GEl2) opinion that the refugee issue was 'an everyday life issue' (*ένα θέμα της καθημερινότητας*) was indicative of the general feeling among participants of the immediacy and relevance of the refugee situation in Greece. Voula (GVo1) asserted that when she read the title of the green module on the programme of studies, she immediately knew that it was going to deal with refugees. Zoe (GZo2) explicitly associated the term 'intercultural' with the refugee situation in Greece and the need for suitably prepared educators in schools:

…νομίζω ότι ο όρος «διαπολιτισμική» [στον τίτλο του μαθήματος] σ' αυτό βασίζεται. Στα παιδιά που θα έρθουν και θα είναι από άλλες χώρες. Και νομίζω ότι αυτό το θέμα είναι και πάρα πολύ επίκαιρο, γιατί πάρα πολλοί πρόσφυγες έρχονται κυρίως στην Ελλάδα…

…I think that the term 'Intercultural' [in the title of the module] is based on that. On the children who will come and who will be from other countries. And I think that this is a very timely issue because lots of refugees are coming to Greece…

(Zoe, GZo2)

Therefore, the findings indicated that particular emphasis was placed on the refugees despite most participants expressing an awareness that interculturality included all the potential manifestations of diversity. This happened because refugees constituted a category of people that became of immediate relevance to participants as participants' meaning making processes took place in a specific socio-

political context during a specific-unfortunate for thousands of relocated people- historical moment (cf. Ferri, 2014).

5.3.3 Participants' beliefs and attitudes towards diverse others

Some participants expressed negative beliefs and attitudes towards diverse others. In some cases, they acknowledged them as such, while in others they did not. Among those who did acknowledge her prejudice as such was Evanthia (GEv1): 'The situation at the port is a little terrifying […] I am a bit scared in general. Yes. I am a little prejudiced...'*(Είναι λϊγο τρομακτικά κάπως η κατάσταση στο λιμάνι[…]Εγώ γενικά φοβάμαι λίγο. Ναι. Είμαι λίγο προκατειλημμένη...).* Phoebe (GPh1) recognised being 'racist' against Albanian people. People from Albania constitute the largest group of immigrants in Greece (Palaiologou and Faas, 2012) and are often the target of discriminatory behaviour. 'I think that many people are racist against the Albanians. Well, I am too many times' (*Νομίζω πως πολλοί άνθρωποι είναι ρατσιστές απέναντι στους Αλβανούς. Ντάξει, και εγώ είμαι, πολλές φορές),* Phoebe argued. She also indicated her interest in ceasing to be 'racist' (GPh1, GPh2). Yanna (BYa1) asserted that in her personal case her prejudices against certain people, such as Albanians, had been confirmed. Although she explained that she would 'be prejudiced in the beginning, until they proved that the opposite was true' (*είμαι στην αρχή προκατειλημμένη, μέχρι να μου αποδείξουν το αντίθετο*), her claim that her prejudices against Albanian people had been confirmed echoes Allport's (1988, p.9) definition of prejudice as 'prejudgments […] not reversible when exposed to new knowledge'.

Other participants or the same participants as above at a different moment during the data collection expressed negative attitudes towards cultural others without explicitly acknowledging them as such. For instance, Eleftheria explained that the different physical characteristics of someone made her more cautious than usual (GEl2). Phoebe (GPh1) referred to the role someone's face played in how she perceived them when considering her fear of going alone to George port:

> *Όλοι θα φοβόντουσαν. Ας πούμε αυτό το λένε, ρατσιστική συμπεριφορά. Μα δεν φταίμε εμείς, όταν ξέρουμε ότι π.χ. οι Αφγανοί είναι λίγο επιθετικοί...να βλέπεις, φαίνεται και από το πρόσωπο του άλλου μερικές φορές.*
>
> ----------
>
> *Everyone would be scared. Some say this is racist behaviour. But it is not our fault when we know that, for example, Afghans are a little aggressive… you can see, sometimes you can tell by the other's face.*
>
> (Phoebe, GPh1)

A few participants expressed negative stereotypes (Allport, 1979; Pickering, 2001) towards different groups of people, which can be problematic on its own. It can also be contradictory to the 'complexity of difference and similarity' which will be discussed in the following sub-section. According to it, most

participants stressed that everyone is different, but some also expressed an awareness of the complexity of interculturality as diversity, because there is both diversity and similarity among people. Nevertheless, at the beginning of the term, Yanna argued that all refugees behaved similarly. She attempted to justify her opinion by associating their perceived behaviour with their perceived background:

> *Θεωρώ ότι φέρονται έτσι, πάνω-κάτω όλοι ίδια, αλλά καταλαβαίνω τον λόγο που το κάνουν. Ένας πρόσφυγας, καλή ώρα που έχουμε τώρα, που έρχεται από μία χώρα η οποία έχει πόλεμο, λογικό είναι να είναι πιο επιθετικός απέναντί σου. Αυτό έμαθε, αυτό έζησε, άρα λογικό είναι να συμπεριφέρεται έτσι.*
>
> ---
>
> *I believe that they behave like this, in the same way more or less, but I understand the reason they do it. A refugee, like the ones we have now, comes from a country where there is war, it makes sense that he will be more aggressive towards you. That's what he learnt, that's what he lived, so it makes sense that he behaves this way.*
>
> (Yanna, BYa1)

She also referred to her initial caution with Albanian people because, as she argued, many of them were insolent (BYa1). Phoebe (GPh1) and Mina (GMi1) claimed that Roma people steal. More specifically, Phoebe (GPh1) expressed her conviction that Roma people (to whom she referred to by the term 'gypsies'-*γύφτοι* that can have a negative connotation in Greek) would learn from an early age to steal, because of their greed, despite having a lot of money: 'All they do is go out in the streets, steal, beg and sell stuff' (*το μόνο που κάνουν είναι να βγαίνουν στους δρόμους, να κλέβουν, να ζητιανεύουν και να πουλάνε πράγματα*). Diamond (BDi1) shared her impression, based on her visit in Germany, that German people were 'like robots' (*Ήταν σαν ρομπότ οι άνθρωποι*). Andrianna (BAn2) considered the French to be 'dogmatic' (*απόλυτοι*) in not wanting to speak English and Lila (GLi2) described them as 'chauvinist' (*σωβινιστές*) for the same reason. It seems that these participants lacked an understanding of culture as a dynamic process that is 'done' during interaction and thus resorted to stereotypes.

The blue or the green city locals were also targets of stereotypical opinions by many participants, including a few who were from the blue city themselves (e.g. Diamond, BDi1) and thus expressed auto-stereotypes. Participants claimed that they based their opinions on rumours combined with their own experiences. For example, Sophia (BSo1) argued that the blue city locals 'have malice inside' (*έχουνε κακία μέσα τους*). However, two participants did attempt to express the complexity that they perceived among individuals, albeit each did so at different degrees. Stavrina (BSt1) hedged her claim that the blue locals did not accept others in their groups by suggesting that it was only partially true and that there were exceptions too. On the other hand, Alexia (GAl1), who had only spent a few months in the green city, refuted the stereotypical rumour about the locals altogether: 'It is generally said that women of the green city are not good and so forth. I don't think this is true, because in every place there are those who are good people and those who are bad people' (*υπάρχει γενικότερα μία άποψη για τις κατοίκους της πράσινης πόλης ότι δεν είναι και τόσο καλές και τέτοια, δεν νομίζω ότι*

ισχύει, γιατί σε κάθε τόπο υπάρχουν οι καλοί και οι κακοί). Being cautious of 'sweeping statements' that treat all members of a category as the same is an indication of open-mindedness, according to Allport (1979, p.24). Therefore, some participants were more open-minded than others at the beginning of the term.

Other participants resorted to stereotyping (and thus contradicted the idea of interculturality as diversity) by suggesting that all members of a group shared the same, albeit positive, characteristic. This was the case with groups of people that can be perceived as vulnerable. For example, Kyriaki's reported learning needs problematising. Kyriaki interacted with Panos within the context of the radio PICE. Panos was a wheelchair user due to a physical disability, who had studied to be a teacher, worked at a special school and was the vice mayor of his locality. In her enthusiasm to emphasise her admiration for Panos, Kyriaki (BKyt1) firstly generalised her impression about him to every single person with special needs: 'The best thing I have learnt and I felt very moved was that individuals with special needs have the greatest will of all' (*Το καλύτερο πράγμα όμως που έχω μάθει και ένιωσα μεγάλη συγκίνηση είναι ότι τα άτομα με ειδική ανάγκες έχουν μεγαλύτερη θέληση από τον οποιοδήποτε...*). Such generalisations, despite being potentially well-intended, can be problematic as well (Byram, 1997). For instance, Eryfili (GEr1) fell into the trap of not accounting for individual differences by expressing her desire to work with people with special needs, because of their 'greatness of soul' (*μεγαλείο ψυχής*). Similarly, Zoe (GZo1) argued that all immigrants were 'good people' (καλοί άνθρωποι). Kyriaki (BKy2) also appeared to overlook what Panos himself had attempted to claim for himself- that the only difference between people with the kind of disability that he had and able-bodied people was the issue of mobility:

> *Αυτό που μου έμεινε πιο πολύ από την συνέντευξη του Πάνου ήταν […] που μας είπε η μόνη διαφορά μεταξύ μας είναι ότι εμείς κινούμαστε με τα πόδια ενώ αυτοί με το καροτσάκι, καμιά άλλη διαφορά δεν υπάρχει.*
>
> ---
>
> *What stayed with me the most from the interview with Panos was […] when he told us that the only difference between us is that we move on our feet while they do with the wheelchair, there is no other difference.*
>
> (Kyriaki, BKy2)

Therefore, what may appear to be a well-intended remark that underlines the potential of usually perceived vulnerable individuals needs to be scrutinised under the lens of the complexity of difference and similarity (analysed in sub-section 5.3.4 below) to avoid the pitfall of stereotyping.

Contrary to some participants' positive stereotyping whereby they treated everyone from a specific group as being similar to other people from that group, other participants invoked a perceived similarity among all people on the grounds that everyone is a human being. Therefore, similarity was conceived of as equality. Thodora (BTh1) imagined herself in the place of some young incarcerated people of foreign background from a local juvenile centre that she had encountered during a past PICE

in the blue department: 'These kids don't have the same freedom as we do, and it seemed very strange to me. I mean, constrain me? We are all humans, why constrain them this way? They are kids above all' (*Δεν έχουν την ίδια ελευθερία με εμάς αυτά τα παιδιά και μου φάνηκε εμένα πολύ περίεργο. Δηλαδή να με περιορίσουν. Όλοι άνθρωποι είμαστε γιατί να τους περιορίσουν έτσι, μ' αυτό τον τρόπο;Είναι παιδιά κυρίως*).

Perspective taking also seemed to result from a perceived similarity between the Greek self and the respective other(s). For example, Evanthia (GEv1) attributed her selection of the project topic of migratory and refugee flows to her Greek identity. She provided two reasons why such a topic was sensitive to the Greeks: firstly, because in Greece's recent history there had been the Asia Minor Greek refugees, and secondly, because within the context of the current economic crisis many Greeks had emigrated abroad. She asserted that she would not like the Greeks to be treated similarly to the way refugees from Syria were being treated at that time, 'sitting at a square, with nothing to eat and waiting to be offered a little bottle of water' (*να κάθονται σε μια πλατεία να μην έχουν να φάνε και να περιμένουν να τους φέρουν ένα μπουκαλάκι νερό*).

Furthermore, participants perspective taking was associated with their contemplation of the possibility of stepping into diverse others' shoes some day. Danae (BDa1), imagined herself in a hypothetical situation of being abroad and felt that it would be unpleasant to be discriminated against on the grounds of being foreign. Dora (GDo1) acknowledged that refugees had arrived in Greece by necessity. It was for this reason that she suggested that Greek people should welcome them and help them, since this was the kind of treatment she would like to experience if she were in their place. Similarly, Mozoula (BMo1) advocated empathising with refugees and helping them because they had fled war and she was aware that the same could happen to her. Lastly, Eryfili (GEr1) justified her will to work with individuals with special needs by claiming that everyone could be in their place or be close to someone with special needs. She gave the example of herself possibly giving birth to a child with special needs some day.

5.3.3.1 Factors interacting with participants' attitudes towards diverse others

Georgia's reflective written account of the park action (BGet2) revealed her conclusion that interculturality lies in people's perceptions: 'a potential threat does not lie within diversity, but in the perceptions we carry within ourselves' (*η οποιαδήποτε απειλή δεν βρίσκεται στο διαφορετικό αλλά στις αντιλήψεις που κουβαλάμε μέσα μας)*, shifting the focus of attention from the diverse other to the self (cf. Holmes and O'Neill, 2012). In writing this she demonstrated self-awareness, which is considered an important element of intercultural competence (Byram, 1997; Deardorff, 2006).

Moreover, Georgia (BGet2) wrote that through the park action she understood that 'collaborating and displaying human behaviour to your neighbour… is something we all carry within ourselves' (*το να συνεργάζεσαι και να δείχνεις ανθρώπινη συμπεριφορά στον διπλανό σου… είναι κάτι που οι άνθρωποι έχουμε μέσα μας*), echoing the humanistic work of Rogers (Rogers and Freiberg, 1994). She

felt that actions like the one at the park help people externalise their inner, caring human traits. In her second interview Georgia (BGe2) explained how she realised through the experiential dimension of the park action that there was nothing intrinsic in the children which would prevent them from coexisting harmoniously and from collaborating with each other. Instead she argued that she had become aware that thinking in a discriminatory way was rather a perspective of the grown-ups:

> *…εμείς οι μεγαλύτεροι βλέπουμε λίγο τη συνύπαρξη των διαφορετικών παιδιών, δηλαδή παιδιά Ρομά με δικά μας παιδιά, […] ότι είναι δύσκολο, ότι δε γίνεται. Εγώ σήμερα είδα ότι τα παιδιά μια χαρά συνεργάζονται μεταξύ τους και υπάρχει αλληλεγγύη και συνεργατικότητα…*
>
> --------
>
> *…we, the grown-ups, view the coexistence of diverse children, such as Roma children, with our own children, […] as something difficult, as something impossible. Today I saw that children are happy to collaborate with each other and there is solidarity and cooperation …*
>
> (Georgia, BGe2)

Andrianna's input (BAnt2) from her park PICE supported Georgia's view that it was the adults who had problems dealing with diverse people and not the children. Andrianna witnessed that (Greek) children approached the Roma children when the parents of the first were not in their immediate presence. She thus inferred that the little (Greek) children did not have any issue with diversity and that it was their parents who would discourage them to mingle with the Roma children.

Indeed, according to some participants, their parents' attitudes towards diverse others and their own appeared to be related. Phoebe began the green module aware of her prejudiced beliefs towards several groups of people, (she repeatedly characterised them as 'racist' in GPh1 and GPh2). She attributed their origin to her family, but also to religion and to society overall (GPh1, GPh2). For example, she had justified her fear of Afghan immigrants by claiming that they were aggressive (GPh1) and she explained (GPh2) that her certainty that Afghan immigrants caused troubles was based on her father's accounts. Her father had come in contact with them at the military camp where they were gathered, and where he sometimes worked.

It also became apparent in the data that the attitudes of other participants' parents interacted with participants' potential PICEs. For example, Alexia (GAl2) demonstrated how one's parents might contribute to one's fear. Alexia had considered going to Queen square to encounter refugees for her project, but at the same time expressed her fear of what she perceived to be a dangerous situation. She explained that she knew it was dangerous because her mother, who worked nearby, had told her about it. Similarly, Dora, who at the beginning of the module had expressed her intention to 'go out' (GDo1), explained that one of the reasons that she did not visit a refugee site was that her parents did not give her permission to go (GDo2). The main reason that she offered was the illnesses that refugees reportedly carried due to the poor conditions they lived in while in Greece and that they could potentially transmit. 'I am prone to illness and cannot not put myself in danger for the sake of a project', Dora argued (*…εγώ γενικότερα είμαι φιλάσθενη δεν μπορώ να το διακινδυνεύσω όλο αυτό*

για μία εργασία). However, by the end of the semester Dora (GDo2) felt that the green module had given her food for thought to learn new things and to overcome the fear she had towards other people and other cultures. Consequently, she communicated her wish to experience intercultural encounters in the future. As Allport (1988) points out, the home's role is more significant than that of the school (in this case the university) in terms of intercultural education, and what is learnt at school can create 'a healthful conflict' in the student. It could be argued that as participants like Dora are first year undergraduate students, the influence of what has been learnt at home can still be quite strong. According to Rogers and Freiberg (1994), though, it is eventually self-understanding that serves as the strongest predictor of one's future behaviour compared to family and social experiences.

At the same time, Mina's case (GMi1) was a reported example of a family where the parents held opposite views from each other towards Roma people, while the participant's attitude seemed to lie somewhere in the middle. Mina had argued that she was not 'racist', except with Roma people, because they usually thieved (GMi1). She explained that her father did not discriminate against the Roma because he had met some in person in the village where Mina's family lived and had told her that they were good people. She therefore attributed her attitude to the fact that she had not interacted with a Roma person yet. Nevertheless, she confessed scolding her mother who sometimes articulated discriminatory comments about Roma people (GMi1).

However, the findings also indicated that reported family attitudes could interact with but did not necessarily condition those of participants. Participants referred to other factors such as the era during which one is growing up, the possibility to live in more than one social environment and the opportunity to be in formal education for longer than in the past. Two blue participants referred to their families' negative attitude towards the refugees who had arrived in Greece but seemed to distance themselves rather than identify with what their parents thought. One such example was Mozoula (BMo1), who, despite disagreeing with her parents, justified their fear of refugees in Greece by referring to their different upbringing in the old days: 'They are not as open-minded as we, who learn and live differently, are' (*δεν είναι πιο ανοιχτόμυαλοι σε κάποια πράγματα, όπως είμαστε εμείς, που μαθαίνουμε και ζούμε διαφορετικά*), she argued. The second example was Danae (BDa1), who described how she openly objected to her parents' fears that refugees had brought diseases with them by arguing that illnesses were caused by the lack of hygiene in the refugee camps in Greece. 'I try to make my parents understand this and I know that they hear me, but their mind will still revolve around what has been conveyed to them since the old days, around racism' (*προσπαθώ και στους γονείς μου να το περάσω αυτό και ξέρω ότι μ' ακούν, ξέρουν ότι έχω δίκιο, αλλά πάντα γυρνάει στο μυαλό τους αυτό που τους έχουν περάσει από παλιά, τον ρατσισμό.*). She attributed the difference between her parents' opinions and hers to their limited education and to the fact that they have always lived in the same social environment.

> *Ε: Εσένα τι πιστεύεις ότι σε έχει κάνει να έχεις διαφορετικές απόψεις από τους γονείς σου;*
> *Δ: Ίσως το ότι άφησα το μυαλό μου πιο ελεύθερο. Δηλαδή στους γονείς μου πιστεύω ότι οφείλεται στο ότι μεγάλωσαν σε ένα τέτοιο περιβάλλον που τους έμαθαν έτσι. Έτσι κοινωνικοποιήθηκαν. Και εμένα έτσι με κοινωνικοποίησαν, αλλά το γεγονός ότι άλλαξα περιβάλλον, άκουσα κάποια άλλα πράγματα, ίσως παίζει ρόλο και η εκπαίδευση. Και οι δύο*

μου γονείς τελείωσαν μέχρι και το Δημοτικό, δεν υπήρχε δυνατότητα για παραπάνω μόρφωση. Επομένως, είναι σαν να προσπαθώ και εγώ να τους πω ότι: «Ακούστε με... Υπάρχουν κι άλλα που δεν προλάβατε να τα μάθετε. Δεν είχατε τη δυνατότητα να τα μάθετε».

E: What do you believe has made you have different views from your parents'?
D: It may be that I let my mind be freer. I believe that it is because my parents grew up in such an environment where they were taught, they were socialised like this. And this is how they socialised me [sic], but the fact that I changed environment, I heard some other things, education may play a part too. Both my parents went up to primary school, there was no possibility for further education. Therefore, it is like I try to tell them: 'Listen to me...There are other things that you did not have the time to learn. That you did not have the possibility to learn'.

(Danae, BDa1)

Several other participants attributed their own perceived restrained attitude towards others to the interaction of the social environment in which they grew up with their education and/or with their family. For instance, Yanna (BYa1) associated her concerns when interacting with people from different racial groups, to having grown up in a village. She confessed that she had not managed to discard her biases but acknowledged that studying had made her more open than she used to be. Georgia came from a village too and observed that the society she grew up in had been more reserved compared to that of the blue city. She felt that living in the blue city had changed her towards becoming more open, especially in her behaviour (BGe1). However, Georgia's input was indicative of the interaction between the different sociocultural factors which are related to participants' attitudes. She mentioned the good relationship she and her parents had developed with the Roma people who went to the village to sell fruit and vegetables and described the latter as pleasant people that she and her family would always chat with (BGe2).

Another aspect that appeared to be strongly related to two participants' prejudices was the Orthodox Christian religion. Sophia and Phoebe were the two participants who mentioned that religion was important to them, and also referred to it to justify their biases. Phoebe (GPh1) attributed her prejudiced attitude against the Albanians to her perceived lack of religion of theirs:

…Εγώ πιστεύω ότι όταν ο άλλος δεν έχει Θεό μέσα του, να πιστεύει ότι κάτι υπάρχει τέλος πάντων, κάτι πάει στραβά. Και ξέρω πως πολλοί Αλβανοί δεν έχουν θρησκεία. Και επειδή έχω ακούσει πάρα πολλά και για τους Αλβανούς, τώρα θα μου πεις, γενικεύεις. Εντάξει, όμως δεν μπορεί να είσαι ανοιχτός με όλους.

I believe that when someone does not have a God in them or some kind of faith in the existence of something anyway, there is something wrong. And I know that many Albanians have no

> *religion. And because I have heard many things about Albanians, well you might tell me that I generalise. Right, but you can't be open with everyone.*
>
> (Phoebe, GPh1)

She also shared her worry that Greece would lose its beautiful culture and traditions if there were many different religions in it one day. Sophia (BSo1) reported that her dislike of homosexual couples stemmed from the Orthodox Christian belief that God created men and women to procreate. Additionally, she attributed her view to what she had learnt in her family, clarifying that she had not received any pressure from her parents, but it had been her choice to hold that view. Sophia's attitude towards homosexual people and her accompanying explanation of its origin seem to constitute an example of what Rogers and Freiberg (1994) refer to as introjected values; that is, values that a person has incorporated from others but considers her own.

The difficulty for a module to challenge deeply entrenched beliefs, such as religious ones, became apparent in the second interview, when Sophia (BSo2) claimed that thanks to the module she had changed into becoming empathetic towards refugees. I thus seized the opportunity to explore the possible breadth of that attitude change by asking her whether it involved homosexual people. She replied that she was 'a little racist' (*λίγο ρατσίστρια)* on that and that the module would not change her mind. Nevertheless, while a module might not make students explicitly uncover and challenge all their possible prejudices and their respective sources, it should enable students to transfer their understanding of a specific group that they studied or experienced to understanding diversity more generally.

That television was also perceived as relating to people's prejudiced attitudes and beliefs towards diverse others was evident in several participants' input. Diamond (BDi1) felt that the prospect of carrying out the actions encouraged her because through them local people would be informed about what was happening around them and learn. She derogatorily referred to 'televisions and the like' (*οι τηλεοράσεις και όλα τα υπόλοιπα*) as being the only source of information for local people. Chara (GCht) felt that television news was not sufficient and commented on how 'going out' mobilised her to search for further information about the refugee situation. Evanthia (GEv1) felt that television was not always truthful and that there was a lot of propaganda. For this reason, she considered that 'going out' would offer participants the opportunity to see for themselves what was actually happening in relation to refugees. Nevertheless, Andrianna placed emphasis on the potential informative side of the radio, besides its entertaining role, something that she realised thanks to doing the radio action (BAnt1).

In synthesising the relevant findings, it appears that participants felt that there was no intrinsic predisposition in people that conditioned them to be negative towards coexisting and interacting with diverse others. Participants perceived the formation of intercultural attitudes to be socioculturally created, transmitted and reproduced, through family, formal education, religion, means of mass

communication, in the social environment and during the particular historical moment one is socialised.

Lastly, Petros (GPe1) offered a psychological explanation among the many reasons that he claimed can make someone racist. One of these was people's need for a common enemy, echoing Anderson (2016) and Pickering (2001): 'It is psychological, a person feels better by saying that they are the bad ones and we are the good ones', a common enemy always unites people' (*Είναι ψυχολογικό, ότι ένα άτομο νιώθει καλύτερα όταν λέει ότι, αυτοί είναι οι κακοί και εμείς είμαστε οι καλοί, ένας κοινός εχθρός πάντα ενώνει τον κόσμο).*

5.3.4 Complexity of difference and similarity: blue participants PICEs with Roma children

While many participants referred to the presence of perceived diverse children at school in the past, mainly of Albanian origin (e.g. Mina, GMi1, Kyveli, GKy1, Ifigeneia, BIf1), but also Indian and Pakistani (Phoebe, GPh1), Russian and Bulgarian (Nefeli, GNe1), Cameroonian (Eleftheria, GEl2) and South African (Eleftheria, GEl1), at the university the only references to a fellow student being different were related to the presence of Erasmus students and were made by Tereza (BTe1), Yanna (Bya1) and Voula (GVo1). This suggests that participants' higher education experiences, in which they studied to become nursery teachers, were not as inclusive as their previous school experiences and points to the necessity to turn to the wider local community off campus to encounter individuals that are perceived as diverse.

Among the gains from their PICES that participants reported was the opportunity to experience some specific perceived manifestation of diversity for the first time. Most blue participants mentioned that they had never interacted with Roma children before the park action. There was an overall tendency among blue participants to emphasise their interaction with the Roma children, to a certain degree because of the novelty of such an experience (e.g. Yanna, BYa2).

That participants considered the Roma children to be different was illustrated by Tania (BTa2) who neutrally described them as being from a different background and by Andrianna's (BAn2) comment which otherised them: 'The Roma children were different from the normal ones' (*Είχαν διαφορά τα παιδιά Ρομά με τα κανονικά*). Nevertheless, the rest of Andrianna's statement included what she seemed to have regarded as a positive observation about the Roma children. This indicated that she probably otherised them through the language she used unconsciously rather than intentionally, and suggested the degree to which they were perceived to be different from 'the norm'. In fact, she herself referred to having grown up having a stereotypical view of Roma people (BAn2). Mozoula (BMo2) emphasised that the Roma children were different from the other children and from her Greek self. She recalled wondering about her own behaviour before mingling for the first time with them: 'It's different to have a Greek child and to know how to behave. But with the other you think: ''he's foreign, how am I going to behave? Will he like it?'' It's strange' (*Άλλο τώρα να έχεις ένα ελληνάκι και να ξέρεις πώς θα του φερθείς, ενώ στο άλλο λες τώρα, είναι ξένο, πώς θα του φερθώ; Θα του αρέσει; Είναι κάπως*). She then revealed that while treating all the children the same, she felt fonder of the Roma

children because they were something different. Magda (BMa2) recalled feeling uncertain and nervous about her forthcoming behaviour and about theirs, as she had never interacted with Roma children before. She explained that it turned out to be a positive experience and that she appreciated the opportunity to experience such interaction.

On the other hand, Tereza (BTe2) recalled feeling 'as usual' (*ένιωσα συνηθισμένα*) towards the Roma children. She claimed viewing them in the same way as she viewed all the children, without anything in particular surprising her. Tereza's observation is a useful reminder that not commenting specifically on the Roma's children behaviour could stem from viewing them in the same way as every other child and thus not discriminating them among the children, whether positively or negatively. However, given that Roma people have been historically excluded and violently discriminated against, constituting thus a vulnerable and marginalised social group in Greece (Markou, 1997; Gundara, 2000) and in Europe (Chronaki, 2005), it is debatable whether not commenting on the encounter with the Roma children in any special way is a satisfying reaction or not. On a wider social level, Kramsch (1998, p.82) addresses this dilemma by suggesting that individuals belonging to cultural groups that need recognition deserve special treatment, without such special treatment undermining the equality among people:

> *Individuals need to be recognized both in their individual and in their social group identity […] But these two demands might be incompatible. As individuals, they deserve respect and human rights protection given to all individuals by the laws of a democratic society; but as members of a cultural group they deserve to be given special rights and recognition. In other words 'I want you to recognize me as the same as you, but at the same time I want you to recognize how different I am from you'. Simply put: should one recognize sameness or separateness?*

Being 'blind' to difference, while apparently laudable, might entrench systemic disadvantage (cf. Tinkler and Tinkler, 2013). Holmes (2014, p.2) suggests that while [intercultural communicative processes] 'involve recognising and negotiating points of sameness as well as difference' it is usually the points of difference that become salient in communication and constitute 'the scope of dialogue'.

A lot of blue participants made what they apparently perceived to be positive remarks about the Roma children. The Roma children were mainly described to have been more polite (e.g. Tania, BTa2), more cheerful (e.g. Diamond, BDi2) and less shy (e.g. Andrianna, BAn2) than Greek children. Other perceived positive characteristics that participants attributed to them were those of being collaborative (Yanna, BYat2), creative (Georgia, BGe2) and keen to work (Sophia, BSo2). The only participant who made a relatively negative remark about the Roma children was Tereza (BTe2). She observed that they lost their interest in certain activities and from that she concluded that they were 'bored with reading and generally with anything to do with something difficult' (*Νομίζω ότι βαριούνται το διάβασμα και γενικώς ό,τι έχει σχέση με κάτι δύσκολο*). Given that Tereza (BTe2) was the participant mentioned above who felt 'as usual' (*ένιωσα συνηθισμένα*) when interacting with Roma children for the first time in her life, a tentative association could be made between her stereotypical view of them and the absence of any comment that would indicate an appreciation of her encounter

with them. More findings would be needed to further support such a claim though. What can be definitely suggested is that stereotypical observations that treat everyone in a cultural group as feeling in the same way for the same reason need to be challenged within the context of an intercultural education module.

Tereza's PICE seemed to have reinforced a widely held stereotypical image of Roma people in Greece (e.g. Markou, 1997; Chronaki, 2005) and that needed problematising. That an intercultural encounter needs to be followed by (critical self-) reflection is well established in the literature of IL (e.g. Byram 1997; Roberts et al.,2001; Holmes and O'Neill, 2012), of experiential learning (Dewey, 1997; Kolb, 2015) and of transformative learning (Mezirow, 2000) and has already been discussed under the theme of 'Experiencing and envisioning change' in section 5.2 above. Although the park action, in which the Roma children participated, took place at the very end of the academic semester, participants could have benefited by a formal opportunity, such as a class following the action, dedicated to reflecting on their PICEs. In this instance, Tereza's observation could have triggered a discussion -and thus an opportunity to learn- about the learning that usually occurs in Roma communities in Greece, which differs from the learning promoted by mainstream schools (Chronaki, 2005).

For example, Andrianna (BAnt2) commented on the directness in the way the Roma children verbally communicated. She wrote in her text that 'they were more demanding, while the other children would tell me "could you make a bracelet for me", they [the Roma children] would tell me "make me a bracelet" [inverted commas added by me]' (*ήταν πιο απαιτητικά, ενώ τα άλλα παιδιά μου έλεγαν θα μπορούσατε να μου κάνετε ένα βραχιολάκι, αυτά μου έλεγαν κάνε μου ένα βραχιολάκι)*. Such directness was confirmed by Tereza (BTe2), who observed that 'they will tell you whatever they have to tell you directly, without even thinking about it' (*ό,τι έχουν να στο πουν, θα στο πουν ευθέως χωρίς να το σκεφτούν καν*). These intercultural communication experiences could therefore serve as the basis for reflecting on different communicative patterns and behaviours among people. Nevertheless, participants were required to write a reflective text for their tutor after the PICE and they might have been provided with useful feedback which could serve as the basis for further reflection. However, such possible feedback was not part of the collected data.

A few blue participants explained that their positive impression of the Roma children in the park action contrasted with their expectations. For example, Niki (BNi2) had thought that Roma children would be more rebellious, but she admitted being very pleased that they turned out to be very kind and brilliant. Mozoula (BMo2) noticed, to her surprise and contrary to her expectations, as she explained, that all the Roma children had been 'very clever…despite being different from us' (*Παρ' ότι είναι διαφορετικά από μας, είναι πολύ έξυπνα*). In that sense, some participants experienced a change in their beliefs thanks to their PICE as has already been argued in the theme of 'Experiencing and envisioning change'.

Mozoula (BMo2) acknowledged having learnt from her intercultural experience with the children at the park, that everyone is the same, despite being different. Here is how she explained this apparent contradiction:

Έμαθα ότι όλοι πρέπει να είμαστε ίδιοι, ακόμα και αν είμαστε διαφορετικοί. Καμιά φορά και εμείς λέμε, εντάξει, αυτός είναι ξένος, μπορεί να είναι λίγο…τελικά δεν έχει καμία διαφορά. Το ίδιο διασκέδασαν και έπαιξαν οι Έλληνες, το ίδιο και οι ξένοι. Δεν είχε κάποια διαφορά. Το ότι έχουν διαφορετικό χρώμα, δεν σημαίνει κάτι.

I learnt that we must all be the same, even if we are different. Sometimes we, too, say "well, this is a foreigner, they might be a little…". After all, there is no difference whatsoever. The foreigners enjoyed and played as much as the Greeks. There was no difference. That they are of a different colour doesn't mean anything.

(Mozoula, BMo2)

Niki (BNit2) also admitted realising that people are simultaneously similar and different. However, when referring to children she opted to emphasise a similarity: 'their smile and joy to participate in the activities were the same in every culture' (*το χαμόγελο τους και η χαρά με την οποία συμμετείχαν στις δραστηριότητες ήταν ίδια σε κάθε πολιτισμό*). These findings demonstrate that some participants became aware of the complexity of interculturality as diversity, as there is both diversity and commonality among people (Kramsch, 1998; Holmes and O'Neill, 2012).

At the same time, according to Danae (BDa2), the park experience consolidated the feeling that all the children were the same. 'I think that the feeling that there is no difference became stronger' (*Νομίζω ότι έγινε πιο έντονο αυτό το συναίσθημα, ότι δεν υπάρχει διαφορά*), she argued, echoing Thodora (BTh1), who made a similar assertion on the grounds that we are all human beings. While acknowledging the similarity and thus the equality among diverse people on the macro level can be considered a positive element of IL mobilised or stimulated by a PICE, caution must be made so that student teachers' awareness of the potential cultural differences among children on the micro level and of the necessity to foster an intercultural approach in their future classrooms is not compromised. For example, Ifigeneia (BIf2) related her experience that there is no difference between a Roma and a Greek child, besides the physical appearance, with the conclusion that diversity should not influence the way they will teach in the future. While further probing would have been very helpful to understand the exact meaning of such an observation (did she perhaps mean that teachers should not discriminate against diverse pupils?) it is essential for student teachers to be sensitive to the cultural differences among children and to treat multiculturality as an asset. Otherwise there lurks the danger of resorting to assimilative approaches that have long ago been rejected (cf. Markou 1997).

Finally, while most blue participants tended to describe their experiences with the Roma children as a group, Tania (BTa2) expressed her appreciation for the opportunity to see how Roma children behaved individually and as a group. Her observation indicated her awareness that people's behaviours can simultaneously manifest shared group characteristics and individual idiosyncrasies (cf. Pickering, 2001). This adds to the idea that people can share similarities and have differences at the same time, whether on an intergroup or intragroup level. As such it is an important reminder that stereotypes-whether negative or positive-are problematic.

5.4 Theme 3: Praxis

'Praxis' was the Greek term that participants used and seemed to understand in three interrelated ways; firstly, that the teaching and learning of theory should include the active involvement of students, secondly that it should be related to students' future professional practice and thirdly, that it should be complemented by the application of theory through experience. These three interpretations are explored further in the sub-sections below. Although the term 'praxis' has been widely used in the literature of education (e.g. Freire, 2001), in sociology (e.g. Marx, 1978) and in philosophy (e.g. Guattari, 2000), the conceptualisations of praxis in this study were entirely built on participants' use of the Greek words 'πράξη' and/or 'πρακτικός-ή-ό'.

Half of the participants explicitly expressed their preference for learning through praxis over theory and/or for practical over theoretical modules. Tereza (BTe2), for example, claimed that she had only taken her studies seriously in the third year because the modules had been 'more practical' (*πιο πρακτικά)* compared to the 'boring, theoretical modules' of the previous two years (*ήταν πιο θεωρητικά τα μαθήματα και ήταν βαρετά*). Thodora (BTho2) expressed a similar view to Tereza's. She argued that in the first year of the degree the modules had been 'very theoretical' (*πολύ θεωρητικά*) and that although she had studied and passed the relevant exams at the time, she did not consider that she had been engaged with her studies. That contrasted with the current year that she described having become more committed thanks to the actions.

Furthermore, half of the participants referred to the blue and the green modules as being different from the other modules that they had studied to that point for their degree. Thodora (BTh2) attributed her opinion that the blue module had been different from the others to 'doing actions' (*Κάνουμε δράσεις)*. These were the blue actions that blue participants planned, organised and delivered in the local community. The actions, according to Thodora were the alternative to 'sitting in a classroom and simply talking' (*…γιατί δεν καθόμαστε σε μια αίθουσα και μόνο μιλάμε*) or 'studying 10 pages, 100 pages to be examined on' *(Διαβάστε 10 σελίδες, 100 σελίδες να πάτε να τις γράψετε*). Contrasting praxis with studying books and favouring the first was a recurrent pattern across the data. For example, Kyveli (GKy1) explained that she preferred to learn new things by 'being given stimuli with praxes and less with books' (*όταν μου δίνουν ερεθίσματα με πράξεις και λιγότερο με τα βιβλία*) and argued that she learnt better in that way.

5.4.1 Praxis as experience

Participants linked the practical nature of the blue and the green modules with the opportunities to gain new, authentic experiences through the projects. For example, Tania treated the adjectives 'practical' and 'experiential' as synonyms, as is evident in the following quotation:

Ε: Πώς είναι η εμπειρία σου από το μάθημα;
Τ: Καταρχάς αυτή η βιωματική εμπειρία είναι που μένει πιο πολύ και η επαφή με όλα τα παιδιά…

Ε: Θυμάμαι ότι μου είχες πει ότι σου αρέσανε τα πρακτικά μαθήματα;
Τ: Ναι. Γιατί όταν το βιώνεις αυτό εσύ ο ίδιος, το αντιλαμβάνεσαι καλύτερα.

E: How has your experience from the module been?
T: To begin with, it is this experiential experience that stays [with me] the most and the contact with all the children…
E: I remember that you had told me that you enjoyed practical modules.
T: Yes. Because when you experience something for yourself you understand it better.

(Tania, BTa2)

The Greek language has two different words, 'εμπειρία' and 'βίωμα', that both translate as 'experience' in English. To form the adjective 'experiential' in Greek, the latter noun is used ('βιωματικός-ή-ό'), which comes from the word 'βίος', meaning 'life', and emphasises the fact that a person has lived an experience. Therefore, characterising an experience to be experiential, as Tania has done in the above quotation, does not seem a superfluous word combination in Greek as might be the case in English. I have attempted to keep the original words of the participants to the degree that this was possible because 'experience' and 'experiential' are important concepts in my study. Additionally, these were instances when participants used technical vocabulary in relation to (intercultural) education, as the term 'experiential' can be considered. This was unsurprising, given that they were pursuing a degree of Education and they had some familiarity with educational jargon.

Ifigeneia (BIf2) was another participant who placed the two adjectives 'practical' and 'experiential' together, indicating that she treated them as if they shared similarities:

Ε: Θέλω να μου πεις την εμπειρία σου και από σήμερα [δράση στο πάρκο] και γενικά από το μάθημα.
Ι: Ήταν η καλύτερη εμπειρία γιατί είναι κάτι που αρχικά είναι διαπολιτισμικό που αφορά τους νηπιαγωγούς...και ήταν κάτι πολύ βιωματικό. Δηλαδή κάναμε εκτός αίθουσας ουσιαστικά κάτι σαν αυτό που θα κάνουμε και στα νηπιαγωγεία μετά. Ήταν πιο πρακτικό, πιο βιωματικό, να έρθουμε σε επαφή με παιδάκια...

E: I would like you to tell me about your experience from today [park action] and overall from the module.
I: It was the best experience, because it is something that is intercultural to begin with, that concerns nursery teachers...and it was something very experiential. I mean we essentially did out of class something similar to what we will be doing in the nursery schools afterwards. It was more practical, more experiential to come in contact with little children....

(Ifigeneia, BIf2)

Ifigeneia evaluated her experience positively and mentioned the characteristics that contributed to it being 'the best experience': it was intercultural, practical and experiential, it took place outside the university classroom and it was relevant to her future profession.

5.4.1.1 Learning from real life experiences

At the beginning of the term, Danae (BDa1) referred to the blue module as an example of a practical one because learning would happen through an experience, such as the radio show. Kyriaki (BKy1) specified that learning would be 'based on your own life and things you come across everyday' (*με βάση τη ζωή σου και πράγματα που συναντάς καθημερινά*) instead of 'only parroting a book' (*μόνο να μαθαίνεις παπαγαλία ένα βιβλίο*). Dora (GDo1) expressed her curiosity in relation to the feelings that she would have at the moment of experiencing an intercultural contact:

> *Σε μία πραγματική επαφή, όχι μόνο θεωρητική. Δηλαδή, πώς θα νιώσεις εκείνη την ώρα που θα το κάνεις; Θέλω να δω πώς θα είναι αυτό το συναίσθημα, το ότι θα πάω… να φωτογραφίσω, ή να βοηθήσω, Θέλω…να το βιώσω… εκτός από το θεωρητικό επίπεδο.*
> ---
> *In a real contact, not just a theoretical one. I mean how will you feel at that moment of doing it? I want to see what this emotion will be like, the fact that I will go… to photograph, or help…I want to experience it… besides the theoretical level.*
>
> (Dora, GDo1)

Dewey (1997) advocates the central role that learners' present real-life experiences should play in their learning and contrasts it to the limited learning that relies solely on books, where past experiences of others are stored. Indeed, at the end of the term, Stavrina (BSt2) felt that through the actions the module 'stayed' with them 'as an experience' (*μας έμεινε σαν εμεπιρία*), which she preferred over the alternative of 'being taught in theory' (*απ' ότι να το κάναμε στη θεωρία*).

Based on her module experience, Tania (BTa2) advocated the importance of first hand experiences in learning, which she differentiated from having knowledge: 'it is good that you know certain things, but when you experience them yourself…you become better, you know how to deal with it [sic] better' (*καλό είναι να ξέρεις κάποια πράγματα, αλλά όταν τα βιώνεις και εσύ ο ίδιος, νομίζω γίνεσαι και καλύτερος, ξέρεις να το* [sic] *αντιμετωπίζεις και καλύτερα*). She therefore perceived experiencing to be resulting in a kind of learning that, unlike gaining knowledge of a subject matter, involved becoming a better person and developing the ability to manage situations better. Yanna (BYa2) drew a distinction between what she gained from praxis and gaining knowledge as well: It's not like I learnt, like I gained knowledge, but I gained things in practice' (*Δεν είναι ότι έμαθα, ότι πήρα γνώσεις, άλλα πήρα πράγματα στην πράξη*). Such distinction between experience and theoretical learning in the form of gaining knowledge can be found in the literature of IL too, as is the case of Jones and Killick's (2007, p.115) discussion of their Guidelines Document on cross-cultural capability:

> *Cross-cultural capability demands a growth in self-awareness, in our understanding of culture and its influences upon our identities, our values, our attitudes and our behaviours, and an*

appreciation of the far-reaching impacts which can arise when dissimilar cultural rules of engagement collide. Some of this can be learned theoretically, but much of it must be experienced to be meaningful. Our Guidelines Document, therefore, includes more examples of "experience" which may help develop cross-cultural capability than it does of "knowledge".

On the other hand, Revans (1983, p.47), a well-known advocate of active learning, argues that 'to "know" and to "do " — or to "reflect" and to "act" — are inextricable'.

The PICEs had been an objective of the projects and thus of the modules. In some cases, participants, such as Chara (GCh1), clearly perceived and referred to the communication with diverse people as a project or module goal:

Νομίζω το ότι σε φέρνει σε επικοινωνία με άλλο κόσμο, γιατί δεν θέλει απλά να βρούμε πληροφορίες απ' το Internet και να φτιάξουμε μια εργασία, θέλει να πάμε να μιλήσουμε με τους ανθρώπους. Ας πούμε εγώ που έχω το θέμα για τα μεταναστευτικά ρεύματα, θέλει να πας να βρεις κάποιον, να πας να μιλήσεις, να βγάλεις φωτογραφίες και νομίζω ότι έτσι θα σε κάνει να καταλάβεις περισσότερο και το πρόβλημα και την ουσία γενικά, ότι θα 'σαι πιο μέσα σ' αυτό.

I think it brings you in communication with other people, because it's not enough to find information from the Internet and do a project, we need to go and talk with the people. For instance, my topic is that of migratory flows. You need to go find someone, talk, take photos, and I think that in this way it will make you understand better both the problem and the essence overall, you will get further into it.

(Chara, GCh1)

That participants would 'get further into' the problem and Alexia's argument that diversity would 'get into' participants, as evidenced in the following quotation, can be regarded as the essence of experiential learning:

Πιστεύω όμως ότι μέσα απ' αυτή την εργασία η διαφορετικότητα θα μπει μέσα μας. Θα το νιώσουμε καλύτερα αυτό. Θα το καταλάβουμε καλύτερα. Και ειδικά απ' αυτό που είπε [η πράσινη διδάσκουσα] ότι, να πάμε έξω και να φωτογραφίσουμε και να μιλήσουμε και να επικοινωνήσουμε με διαφορετικούς ανθρώπους, θα μας αποφέρει πολλά από μόνο του.

I believe, though, that through this assignment diversity will get into us. We will feel it better. We will understand it better. Especially from what she [the green tutor] said, to go out and photograph and to speak and to communicate with diverse people, this alone will yield a lot to us.

(Alexia, GAl1)

This finding lends support to Roberts et al. (2001, p.38) argument that '[b]eing in someone else's shoes does not make you that other person, but it is a constant reminder to you that the experience, however temporary and unlike you, has become a part of you'. According to Alexia, the PICE would not only make her and her classmates understand diversity better, but also 'feel it better'. It is in the combination of understanding and feeling, mainly experienced through the PICE, that ultimately diversity would become part of them. She thus felt that she would 'become a better human being' *(Πιστεύω ότι εγώ θα γίνω καλύτερη σαν άνθρωπος*). Such positive perceptions of first-hand intercultural encounters with diverse others echoed the findings of Lee et al. (2014) on the importance their participants placed on similar personal interactions.

Georgia (BGe2) alluded to the value of experiential learning by claiming that the presence of the Roma children in the park action had been helpful, firstly to the participants themselves who came in contact with them, but also to the other children. She felt that participants 'couldn't have conveyed [to the children] the intercultural element without the presence of something "diverse"' (*Δε θα μπορούσαμε…να περάσουμε το διαπολιτισμικό στοιχείο χωρίς να υπάρχει κάτι «διαφορετικό»*) and eloquently described the park action as experiential:

> *…όλο αυτό το κομμάτι της διαπολιτισμικότητας είναι λες και το βλέπουμε μπροστά μας να εκτυιλίσσεται ας πούμε. Πολύ βιωματικό όλο αυτό. Λες και το βιβλίο που μίλαγε για τη διαπολιτισμικότητα ανοιγόταν μπροστά μας.*
> ---
> *…it is as if we see all this interculturality piece unfolding before us. This is all very experiential. As if the book that talked about interculturality opened before us.*
>
> (Georgia, BGe2)

Additionally, Georgia (BGet2) explained that the kind of learning that took place from encounters with diverse people was the realisation that one can actually learn from them.

Furthermore, Zoe's account (GZot) of her PICE demonstrated that by seeing for themselves some situations that they had previously only heard about, participants would verify that they were actually happening. Zoe felt that the discussion she had had with the individuals of immigrant background whom she interviewed for the green assignment had been very constructive because by speaking to them she learnt that people did indeed experience intense racism, something she had previously only heard about.

Yanna (BYa1) expressed an awareness of her fears and anxieties and explained that she had chosen the blue module, which involved the intercultural actions, in her effort to push herself to cross her own boundaries:

> *Ε: Το συγκεκριμένο μάθημα λοιπόν, γιατί το επέλεξες;*
> *Γ: …για να με βοηθήσει λίγο να έχω καλύτερη άποψη απέναντι σε αυτές τις ομάδες και επειδή έχει και αυτό πάρε-δώσε με πολλούς ανθρώπους και το ραδιόφωνο και όλα αυτά, ίσως επειδή είμαι και πολύ άνθρωπος που αγχώνεται, θέλω περισσότερο να βελτιώσω την*

επικοινωνία μου, την κοινωνικότητά μου, πώς έχω πάρε-δώσε με τους άλλους και να ξεπεράσεις και μερικούς φόβους και μερικά άγχη, να το πω και έτσι. Να κάνεις ένα βήμα παραπάνω, να πεις 'αυτό το έκανα'.

E: So, why did you choose this module?

Y: …to help me have a better view of some groups and because it involves this interaction with lots of people and with the radio and so on, probably because I am an anxious person, I want to improve my communication, my sociability, how to have dealings with others, to overcome some fears and some anxieties so to speak. To take a step further, to say "I've done this!"

(Yanna, BYa1)

Nevertheless, the findings indicated how participants attitudes towards the prospective PICES varied. For example, Evanthia (GEv2), upon reflecting on her PICE with Abdul, a refugee from Afghanistan, which she described as a 'very nice experience' (*Είναι πολύ ωραία εμπειρία*), and on the things that she learnt from it, admitted knowing since the beginning that it was going to be a very nice experience but being a person who needed to be 'pushed' in order to engage in new experiences. Indeed, Evanthia (GEv1) had revealed feeling ambivalent about embracing the opportunity for off campus active involvement that had been strongly recommended by the green tutor:

Σαν ιδέα είναι πάρα πολύ ωραία να βγεις έξω και ειδικά θα ήθελα πάρα πολύ να πάω εκεί στη πλατεία Βικτωρίας. Πάρα πολύ όμως. Είναι πολύ ωραία εμπειρία θεωρώ να δεις και τι γίνεται γιατί μέσα από τη τηλεόραση δεν ακούς και πάντα την αλήθεια. Υπάρχει πολύ προπαγάνδα. Αλλά είναι και λίγο ότι, ξέρεις, από την άνεση του σπιτιού σου και λες ¨τώρα να βγω, να μη βγω, αφού γίνεται να την κάνω και από εδώ την εργασία;¨.

The idea of going out is very nice and I would like to go to Queen Square. Very much. I think it is a very good experience to see what happens, because you don't always hear the truth from the TV. There is a lot of propaganda. But it's also like, you know, from the comfort of your house you say, 'should I go out or not, since I can do the project from home?'

(Evanthia, GEv1)

She had originally chosen to pursue an individual assignment for which she would not need to 'go out'. However, she eventually joined a friend who had been left without an assignment partner. Because of their topic 'refugee flows' and of the fact that they were doing a paired assignment, they had to 'go out'. Evanthia thus met Abdul, who agreed to help her and shared his life story with her. In her second interview (GEv2), she had remained ambivalent about the project. First, she claimed that she would have avoided the assignment if she had been able to and that the module should be an elective due to the difficulty and volume of the assignment work (she explained that she had to quit her part-time job because of this). Nevertheless, in considering the experiences that she had gained, she doubted about her earlier suggestion that the module should not be compulsory. In the following extract from her reflective text (GEvt) she acknowledged her initial reluctance:

> *Σκεφτόμουν πόσο κουραστική θα ήταν η εργασία που όφειλα να παραδώσω στο τέλος του εξαμήνου. Το γεγονός ειδικά πως έπρεπε να βρω έναν μετανάστη/πρόσφυγα ώστε να του πάρω συνέντευξη και να τον φωτογραφίσω στην καθημερινή του ζωή με έκανε να κουράζομαι και μόνο στη σκέψη!*
>
> ---
>
> *I was thinking how tiring the assignment that I had to deliver at the end of the semester would be. Even the mere thought of having to find a migrant/refugee to interview and photograph in his daily life made me tired…*
>
> (Evanthia, GEvt)

However, the conclusion of her reflective text indicated that what prevailed from the project was a sense of achievement and that the PICE had been worthwhile.

> *Μετά από αυτό το διάστημα που πέρασε μπορώ να πω με σιγουριά πως ήταν από τις καλύτερες εμπειρίες που θα ζήσω ποτέ. Αυτή η εργασία με παρακίνησε να βγω έξω από το σπίτι μου να δραστηριοποιηθώ και να νιώσω πως κάνω κάτι σπουδαίο… για εμένα ήταν κάτι δύσκολο το οποίο νιώθω περήφανη που το κατόρθωσα!*
>
> ---
>
> *…After the time that has gone by, I can say with certainty that that was one of the best experiences I will ever have in my life. This assignment motivated me to go out of my house, to become more active and to feel that I was doing something important…for me it was something hard that I feel proud to have achieved!*
>
> (Evanthia, GEvt)

This difference between Yanna's and Evanthia's initial attitudes towards their prospective PICEs can be justified on the grounds that Yanna had made a choice to pursue the PICEs by choosing the blue module, while Evanthia was faced with the dilemma to pursue a PICE or not within the context of the compulsory green module. Another difference was that while the blue PICEs were relatively structured by the tutor, the green PICEs were quite unstructured and green participants had to find a contact in the community by themselves.

Establishing a contact in the community was reported to be a great challenge of the green project by some green participants, as this sometimes involved negotiating access themselves to community organisations. This was the main reason that Phoebe (GPh1, GPh2), Chara (GCh1, GCh2) Eleftheria (GEl1, GEl2) and Evanthia (GEv2), found the assignment, and thus the green module itself, quite demanding. Eleftheria (GDi1) reported that she 'freaked out' (*φρίκαρα)* when in the first lecture the tutor explained that for the project participants would need to find by themselves people outside the university to help them. Eventually, despite initially arranging to interview a Cameroonian acquaintance of hers, Eleftheria was one of the participants who did not 'go out' and thus did not complete that task of the project. Chara (GCh2) was the only green student who despite 'going out' to George port was unhappy about the assignment because they did not manage to establish a new

intercultural contact. She associated the practical difficulties that they faced in trying to establish the new contact in the community, such as having to deal with a great deal of bureaucracy, with the fact that she did not enjoy the assignment, and thus the module, very much. The perceived difficulty, despite resulting in some partial disappointment towards the green module, did not seem to interact with green participants' general positive attitudes towards IL through community intercultural encounters. Instead, such reported practical difficulties and following disillusionment can be indicative of the scarce opportunities to coexist and interact with certain diverse others in society, a finding that was also reported by Tinkler and Tinkler (2013). This in turn can highlight the role of PICEs in reaching diverse others (Fennes and Hapgood, 1997; Barrett et al.,2013), as well as the importance of students being supported in pursuing such PICEs, where these are not structured by the tutor.

However, the findings indicated that irrespective of the details of a PICE, some participants may be more motivated than others. For example, while some green participants went out for their assignment because they understood it as a requirement, Zoe (GZo2) described it as something optional that she decided to do. What motivated her was her interest in gaining what she described as a unique experience of interacting with people who had migrated to Greece so that she could understand their difficulties. 'I wanted to come in contact with someone from another homeland, not a Greek person. Because I interact with Greeks daily' *(Ήθελα να έρθω σε επαφή με έναν, ο οποίος θα είναι από άλλη πατρίδα και όχι Έλληνα. Γιατί με Έλληνες συναναστρέφομαι καθημερινά.), she* added (GZo2).

5.4.1.2 Application of theory

Several participants who 'went out', such as Tereza (BTe2), referred to applying in real life situations the theory that they had discussed in the classroom as being something experiential.

E: Πώς ήταν η εμπειρία σου από το μάθημα συνολικά;
T: Βιωματική με μία λέξη. Ό,τι θεωρία είπαμε στην αίθουσα, ουσιαστικά την πράξαμε

E: Overall what was your experience of the module?
T: Experiential, in one word. We essentially acted whatever theory we said in the classroom.
(Tereza, BTe2)

Some blue participants explicitly stated having applied the theory in practice through the contact with children at the park action. Tereza (BTe2) described the 'direct contact with children of diverse age and ethnicities' (*μας έφερε σε μία άμεση επαφή με παιδιά διαφορετικών ηλικιών και εθνοτήτων)* as an 'unforgettable experience' (*αξέχαστη εμπειρία)* through which they 'applied the theory in practice'. (*Εφαρμόσαμε την θεωρία στην πράξη*). Alexia and Zoe from the green module conceptualised theory application through praxis as involving opportunities for contact with children as well. Although they both went out their PICES and their green assignments did not involve implementing to children the intercultural pedagogical materials that they prepared. Alexia (GAl2)

argued that she would have liked to 'see all this a little more in practice' (…*ήθελα λίγο αυτό να το δω λίγο πιο έμπρακτα*) by 'applying' it (*να το εφαρμόσω)* herself to children. She therefore demonstrated her understanding of the praxis of intercultural education as experiencing a relationship with children similar to that that her future professional practice would entail. Furthermore, Zoe (GZo2) proposed a 'continuation' *(μια συνέχεια)* of the green module 'on a practical level' (*σε πρακτικό επίπεδο*). Her imagined practical continuation would involve participation in 'experiential […] actions' (*βιωματικές […] δράσεις)* through 'coming more in contact with children, maybe from different countries?' (*ίσως ερχόμασταν περισσότερο σε επαφή με παιδάκια, ίσως από άλλες χώρες;*). Incidentally, that imagined continuation was already taking place in another department of pre-school education in the form of the blue module.

Further, it was claimed that theory alone, without praxis, was not sufficient. For example, Stavrina (BMS2) felt that doing the actions 'had made more sense' than if they had done 'some theory in class to speak about interculturality theoretically' (…*από το να κάνουμε μία θεωρία μέσα στην τάξη και να μιλήσουμε για την διαπολιτισμικότητα θεωρητικά αυτό που κάναμε έχει περισσότερο νόημα*). Elsewhere, Stavrina (BStt2) described the park action as 'the culmination of a series of constructive experiences' offered by the blue module because they constituted an 'opportunity to apply the theory in practice and come in contact with children' (*Το εργαστήρι που διοργανώσαμε ήταν η αποκορύφωση μιας σειράς εποικοδομητικών εμπειριών του μαθήματος. Ήταν μια πολύ ευχάριστη εμπειρία, διότι είχαμε την ευκαιρία να εφαρμόσουμε την θεωρία στην πράξη και να έρθουμε σε επαφή με τα παιδιά*). Voula (GVo1) perceived theory and praxis as being complementary:

> *Ε: Τι φαντάζεσαι ότι [το μάθημα] θα σου προσφέρει;*
> *Β: Καταρχάς να σκέφτομαι περισσότερο το διαφορετικό και όχι μόνο να σκέφτομαι σε θεωρητικό επίπεδο , να μάθω να μιλάω γι' αυτό και να μπορώ να επικοινωνήσω μάλλον με το διαφορετικό , να κουβεντιάσω, να μπορώ να καταλάβω τον άλλο, γιατί μέχρι στιγμής, καλώς ή κακώς οι περισσότεροι είμαστε σε θεωρητικό επίπεδο.*
> ---
> *E: What do you imagine it [the module] will offer to you?*
> *V: To think more about the diverse [sic], but not only to think about it on a theoretical level also, to learn to talk about it and to be able to communicate with the diverse [sic], to discuss, to be able to understand the other person, because so far, rightly or wrongly, most of us are on a theoretical level.*
>
> (Voula, GVo1)

According to Voula, learning how to communicate and understand different people, as well as being able to discuss about diversity were important and went beyond the 'theoretical level' where she considered most people to be. Mozoula (BMo1) expressed the significance of theory in relation to praxis. She was positive about the combination of the introductory module that constituted 'a

beginning' (*έγινε μία αρχή)* being followed by a module through which students would learn about 'racism', about ways of behaving, as well as how others behave.

Mozoula's opinion also illustrated a linearity that other participants perceived too (e.g. Thodora, BTh1), whereby theory learning happened first and was then followed by praxis. Voula (GVo1) made a similar description of learning as knowledge that she first needed to obtain and comprehend to then turn into praxis. According to Thodora (BTh1), it was the theory that they had been taught in the compulsory module of intercultural education in their first year of their studies that would 'turn into practice' through the activities that they were going to do in the blue module (…*τώρα θα πάει σε πράξη όχι θεωρία. Τώρα θα γίνει πράξη μέσα από αυτά. Από αυτές τις δραστηριότητες*). That theory precedes praxis contrasts with the basic idea of Dewey's experiential learning that praxis as experience is the starting point of learning (Dewey, 1997). For Dewey (2008,) theory should follow a basic background of direct experience. He proposes experiential learning as appropriate for the elementary phase of a subject. In this way learners can familiarise themselves with facts and problems and get a 'feeling' for them. He argues that the wider the scope of their experiences the greater their interest in intellectual progress will be.

For Danae (BDa1) implementing the theory meant being given the opportunity to use the knowledge that she had gained in previous modules, including the compulsory one of the first year, as a way of testing herself and verifying what she knew:

> *…δεν είναι μόνο η θεωρία. Ας πούμε, τώρα όλα αυτά που έμαθα από αυτά τα μαθήματα, ξέρω, έχω γνώσεις πλέον, τώρα που μου δίνει τη δυνατότητα ο μπλε καθηγητής να τις χρησιμοποιήσω. Να δω τι ξέρω. Σαν επαλήθευση…*
>
> ---
>
> *…it's not just the theory. For example, now that I've learnt through these modules, I know, I have knowledge…now the blue tutor is giving to me the possibility to use it. To see what I know. As a verification…*
>
> (Danae BDa1)

Caruana's (2011b, p. 240) view that the 'theory of academic study is field-tested' through service - learning seems to be pertinent in the case of PICEs as well. A similar belief that experiencing a situation meant moving beyond theory and in this way testing herself was evident in Dora's (GDo2) answer to my question of what the green module had offered to her. She claimed that she was no longer scared of an Indian or Pakistani person, but that she would also like to 'experience' (*να το βιώσω*) that, rather than remain on a theoretical level.

5.4.2 Praxis as professional practice

The second meaning that participants attributed to praxis, besides that of experiential learning, was that the subject matter of a module and the activities involved in it would be relevant to their professional practice as nursery teachers. For instance, Evanthia (GEv2) placed emphasis on the usefulness of the activities that the green module included: 'When I was talking about practical issues, I meant issues that will be useful for your profession at the time of exercising the profession' (*Εγώ όταν έλεγα για πρακτικά θέματα, έλεγα για θέματα που θα σου χρειαστούν στο επάγγελμα σου την ώρα του επαγγέλματος*). Schon (1983, p.60) contends that the word 'practice' in a professional context may mean 'performance' (as in the example of a lawyer's daily practice), which was Evanthia's meaning. Tania (BTa1), who expressed her preference for the practical modules of the course over the theoretical modules, argued, that the blue module pertained to giving ideas to participants on ways of handling specific situations in the classroom:

> *Ε: Εσένα εάν σε ρωτούσε κάποιος του χρόνου να το πάρει, τι θα του έλεγες;*
> *Ελ: Εννοείται. Ακριβώς γιατί έρχεσαι σε επαφή και εσύ ο ίδιος, λαμβάνεις μέρος σε δράσεις που ποτέ ίσως να μην έχεις την ευκαιρία να κάνεις. Αυτό είναι μία πολύ ιδιαίτερη εμπειρία και σε προετοιμάζει για μετά, για την δουλειά, αυτό κυρίως.*
> ---
> *E: If anyone asked you next year whether to choose or not the [blue] module, what would you tell them?*
> *T: Absolutely! Precisely because you come in contact yourself, you take part in actions that you might never have the chance to do. This is a very special experience and it prepares you for the job later, this is the main thing.*
>
> (Tania, BTa2)

She thus referred to Schon's (ibid) second meaning of professional practice; that of 'preparation for performance' that consists of repetitive activity, such as when one practises the piano. In the other participants' input, though, Schon's two meanings of professional practice seemed to intermingle.

The first aspect of praxis as professional practice that participants mentioned was dealing themselves with culturally diverse children in their multicultural classrooms. For instance, when asked why she had chosen the blue module, Danae (BDa1) explained her concern about approaching diverse children and incorporating them in the group that she would teach at the nursery school: '…I wanted to choose something intercultural. Because I have this concern…how am I going to approach these children? How am I going to make them be part of the team?' (*...ήθελα να πάρω κάτι διαπολιτισμικό. Γιατί έχω αυτή την αγωνία… πώς θα τα προσεγγίσω αυτά τα παιδιά; Πώς θα τα βάλω μέσα στην ομάδα*;). Zoe (GZo2) added the importance of not only learning how to interact with children from other countries, but also with their parents. The need to effectively communicate with diverse children's parents has also been underlined by Charitos (2011).

Additional aspects or praxis as professional practice that participants mentioned were learning how to teach the topic of interculturality to children and fostering an equitable environment. Stavrina (BSt1) referred to making all children feel equal by 'giving children many opportunities in terms of the topics we will be dealing with but also in terms of the relationships among themselves' in her future classroom *(…θα προσπαθήσω να τα κάνω όλα να αισθάνονται ίσα και γενικά να δίνω στα παιδιά πολλές ευκαιρίες, τόσο με τα θέματα που ασχολούμαστε, αλλά και στις σχέσεις μεταξύ τους*). Additionally, Danae (BDa1) communicated the need to foster an inclusive environment in her role as a future teacher for all pupils to feel part of the wider group. Danae's and Stavrina's input on teaching interculturally can be located within the well-established argument in the literature (e.g. Markou, 1997) that intercultural education is not only pertinent to classes with ethnically diverse students. Instead, it can and should permeate every classroom so that all students can benefit from it. Participants' conceptualisations of praxis as professional practice reflect the three principles of intercultural education delineated by UNESCO (2013, p.27). These principles outline intercultural education as respecting all learners and as providing them with quality education that includes all the essential skills, attitudes and knowledge required for equal opportunities to fully engage in society as well as for understanding, respecting and supporting others.

Furthermore, Eleftheria (GEl2) referred to the need for student teachers to learn about interculturality themselves as a prerequisite in order to be able to apply this knowledge in their classroom:

> *Αρχικά ότι προσπαθείς να συνειδητοποιήσεις εσύ, τι είναι ο πρόσφυγας και ο μετανάστης, γενικότερα η μετανάστευση και μετά να χρησιμοποιήσεις αυτές τις γνώσεις σου προκειμένου να το κάνεις πιο κατανοητό και πιο προσιτό, στα παιδιά, ή να αντιμετωπίσεις διάφορες τέτοιες καταστάσεις στο Νηπιαγωγείο.*
>
> ---
>
> *First you try to realise yourself what a refugee and a migrant, migration in general, are and then (you try) to use this knowledge to make it more comprehensible and approachable to children or to manage several situations of this kind at the nursery school.*
>
> (Eleftheria, GEl2)

Eleftheria's point illuminated the complexity of intercultural education in the case of student teachers that involves improving their own learning and that of their future pupils (Charitos, 2011), whereby the first enables the latter. Pertinent to such a view is Taylor's (2008) argument that unless educators become deeply aware of their own frames of references and how these inform their practice it is unlikely that they will be able to encourage change in their students.

5.4.3 Praxis as active involvement

The third meaning of praxis as participants' active involvement in their learning was associated with some participants preference for doing activities over what they described as being passive. For

example, Melpo (GMe2) viewed positively the agency involved in doing the project and contrasted it to passively attending lectures and memorising information from books in order to reproduce it in final exams:

> *Μ: … ήταν ευχάριστο και ήταν από τα λίγα μαθήματα που ουσιαστικά κάναμε κάτι φέτος.*
> *Ε: Κάνατε κάτι…*
> *Μ: Ασχοληθήκαμε με κάτι. Δεν πηγαίναμε απλά στο μάθημα, αυτό το παθητικό. Ήταν πιο ενεργητικό το μάθημα.*
> *Ε: Αυτό το κάτι που κάνατε τι ήταν;*
> *Μ: Η εργασία…*
> *Ε: Ο τρόπος διδασκαλίας του μαθήματος;*
> *Μ: Ήταν πιο πρακτικός, δεν ήταν απλά παθητικός, κάθεσαι, μιλάς διαβάζεις το βιβλίο και δίνεις εξετάσεις. Ψάχνεις, εξετάζεις, μαθαίνεις και προσπαθείς να μάθεις και στους άλλους που είναι ακροατές σου […] μέσω της παρουσίασης.*
> ---
> *M: … it was pleasant, and it was among the few modules where we basically did something this year.*
> *E: You did something…*
> *M: We were involved in something. We were not simply going to class, this kind of passive one. The class was more active.*
> *E: And what was this 'something' that you did?*
> *M: The project…*
> *E: How about the way the module was taught?*
> *M: it was more practical, it wasn't just passive, you sit, speak, read the book and take exams. (Instead) You search, examine, learn and try to make the others, who are your listeners […] learn too through the presentation.*
>
> (Melpo, GMe2)

Similarly, Sophia (BSo2) claimed that the blue module had been her favourite, because of the agency involved in doing things herself through the actions. The 'things' that she 'did' involved the search for information, the creation of games/toys, and the contact with children. Sophia reported having learnt a lot by doing these instead of studying books and 'parroting' (*να παπαγαλίσω).* Such sense of satisfaction associated with active involvement and contrasted with only reading books was consonant with the experience described by a participant in the ethnographic project that Roberts (2003, p.122) reported:

> *'…it's not a matter of going to the library-you know get some books out and just sit in the library, you know you have to meet people and talk to people and that's what I liked about it really…you get more enjoyment, more satisfaction yourself in doing it because it's your own work…'*

Indeed, those participants who critiqued modules during which they felt being passive, contended that little stayed with them in that way or that what stayed with them did not have a lasting effect.

For instance, Niki (BNi2) contrasted the blue module to the modules for which she had to study some theory and then take an exam. She claimed that despite passing the latter with a good grade she could not remember anything, while some things from the blue module had had a lasting effect.

> *Ε: Γενικά το μάθημα πώς σου φάνηκε;*
> *Α: Πάρα πολύ ωραίο. Γιατί είχε δραστηριότητες μέσα, ήταν κυρίως πρακτικό και όχι θεωρία να σου μείνει, να την διαβάσεις και μετά να την ξεχάσεις. Εγώ δεν θυμάμαι απ'ολα τα μαθήματα που έδωσα εξετάσεις, σχεδόν τίποτα. Ενώ τα έχω περάσει και με καλό βαθμό, δε μου έχει μείνει κάτι. Ενώ απ' αυτό, μου έχει μείνει.*
> ---
> *E: Overall what is your impression of the module?*
> *N: Very, very nice. Because it involved activities, it was mainly practical, not theory that stays with you, you study it and then you forget it. … I can hardly remember anything from all the modules that I took exams for. Despite having passed them with a good grade, nothing has stayed with me. But something has stayed with me from this [module].*
>
> (Niki, BNi2)

In her first interview Niki (BNi1) had expressed a clear preference of doing activities over rote learning. Yanna (BYa1) had also conveyed her preference for modules that involved praxis over those that mainly consisted of studying books. The reason was that the first enabled her to use all her senses and thus stayed with her (Allport, 1988; Byram, 1997). She thus connected praxis with the involvement of all the senses:

> *Στα προηγούμενα μαθήματα, όσα έχω πάρει που είχαν κάποια πράξη, είτε με τα χέρια, είτε κάναμε ασκήσεις, τα θυμάμαι. Όλα τα υπόλοιπα που ήταν διάβασμα, τα διάβασα, τα πέρασα, τα ξέχασα…Προτιμώ πιο πολύ την πράξη. Θεωρώ ότι σου μένει κάτι. Το να διαβάζεις ένα κείμενο, το διάβασες, το έμαθες εκείνη την ώρα, αλλά άλλο να χρησιμοποιείς και όλες τους τις αισθήσεις.*
> ---
> *In the previous modules, all those that I have chosen and involved some praxis, whether with the hands or doing activities, I remember them. All the rest that involved studying, I studied them, I passed, I forgot them…I prefer praxis. I believe that something stays with you. Reading a text, you read it, you learnt it for that moment, but it's different when you use all your senses.*
>
> (Yanna, BYa1)

At the end of the term this suggestion that she had made in the beginning was confirmed by her module experience (BYa2). She argued that she gained more from the blue module than from other modules for which she had read 'a whole volume' (*ένα τόμο ολόκληρο)* and did not remember its content. She also enjoyed having learnt through praxis: 'I liked the module very much, we learnt things, but we learnt them more in practice.' (*Μου άρεσε πάρα πολύ το μάθημα, μάθαμε πράγματα, αλλά τα μάθαμε πιο πολύ στην πράξη).* Kyriaki (BKy2) appreciated having overheard the blue tutor explain to a third person during the park action that he did not want his students to learn a book by heart and sit

for an exam, but to feel and work. Indeed, Allport (1988, p. 511) argues that in terms of intercultural education, activities involving the whole person can be more powerful than 'verbal learning'.

However, two participants expressed some initial doubts about the practical nature of the modules, because, as they explained, they had been used to taking exams instead. At the same time, though, they both appeared to be positive about what the modules could entail. Ifigeneia (BIf1) who described herself as the 'exam type' (*είμαι τύπος της εξεταστικής*) of student observed at the start of the semester that the blue module was 'a little weird' (*λίγο περίεργο)*, but that it was also going to be 'interesting' and 'original, something that we have not done before.' (*…θα έχει ενδιαφέρον και αυτό... Θα είναι κάτι πρωτότυπο που δεν έχουμε ξανακάνει*). Similarly, in her first interview Chara (GCh1) foresaw the module to be difficult because it did not involve the 'conventional' (*το κλασικό…)* ways in which she had been used to working, such as studying from a book or from notes taken during the class or sitting for a final exam. She felt that it would take her a whole semester to learn how to work in what she considered to be a different way, but she expressed her positive attitude towards attempting it. Three more participants (Tereza, BTe1, Magda, BMa1 and Despoina, BDe1) although they did not advocate rote learning they did not problematise it either. Also, while several participants mentioned having felt stressed about a forthcoming practical aspect of the project (e.g. Andrianna, BAnt2), the satisfaction of a perceived positive outcome seemed to prevail, making Mozoula (BMot1) feel 'proud' (*περήφανη*) and Georgia (BGet2) conclude that the stress was 'creative' (δημιουργικό).

Despite the general dislike of using books for rote learning expressed by participants and contrasted to the widespread approval of learning by doing, Alexia's input (GAl2) shed light on the potential use of books within the context of a learning by doing approach. She referred to reading the green textbook as part of the search for information that they did with her project partner and thus learning how a teacher can make a child come in contact with interculturality. Alexia's experience suggested that books are a tool that can be used actively as well and should therefore not be rejected altogether. Even Dewey (2008), a major proponent of learning from one's own direct experiences rather than from the mediated experiences documented in books, suggests nevertheless that books as representation media are necessary. Their value lies in adding indirect experiences to the limited direct ones that people can ever acquire during their lifetime:

> *Every step of savagery to civilization is dependent upon the invention of media which enlarge the range of purely immediate experience and give it deepened as well as wider meaning by connecting it with things which can only be signified or symbolized.* (Dewey 2008, p.201)

The personal search for information that the projects entailed was valued positively by participants and was associated with learning (e.g. Mozoula, BMo1). Ifigeneia (BIf2) explained that she and her group learnt about refugees within the context of the search that they did to put together the content of the radio show. In her first reflective text, Magda (BMat1) described how by looking for information she learnt interesting things that she previously did not know about her group's topic of 'women abuse' in Greece and abroad. Niki (BNi2) acknowledged becoming more knowledgeable about 'categories' of individuals with different sexual orientation that she did not know and whether one's

different sexual orientation 'emerged along the way' (*προκύπτουν [sic] στην πορεία)* or one was born with it.

Besides the search for information being carried out as part of the project, for one participant it constituted a follow up action of getting involved in the PICE whereby she witnessed refugees. Chara explained in her reflective text (GCht) how after visiting a spot where many refugees were gathered, she decided to search more about them, 'beyond what we would write in the assignment and what was shown on the television' (…*εκτός από το τι θα γράψουμε στην εργασία και το τι δείχνουν στην τηλεόραση.* Therefore, Chara's curiosity to search for information in order to understand a cultural group better was reported to have been stimulated by the PICE.

At the same time, Chara (GCh2) was the only participant who had reservations about what she had actually learnt through the green module, because, as she argued, she had focused the search for information on her assignment topic only. She expressed her doubt by suggesting that if she had to take an exam she would not know what to write. However, Petros (GPe1), for example, had a different opinion on the same matter:

> *Π: …δεν έχεις κάτι συγκεκριμένο να εξετάσεις. Προσφέρεις γνώσεις σε άτομα η οποία θα τους μείνει για την υπόλοιπη ζωή τους, Όχι όμως σαν καθαρές εγκυκλοπαιδικές γνώσεις, θα τους μείνει σαν τρόπος ζωής.*
> ---
> *P: ...you have nothing concrete to examine. You offer knowledge to individuals that will stay with them for the rest of their life. But not as pure encyclopaedic knowledge. It will stay with them as a way of living.*
>
> (Petros, GPe1)

It therefore seems necessary that student teachers who are involved in project-based modules are able to realise the different forms learning can take (Anderson and Krathwohl, 2001) and thus appreciate the potential learning that can result from praxis, especially due to their future educational role.

As mentioned earlier, Yanna (BYa1) associated praxis in the form of doing something manual, with having all her senses involved (Byram, 1997): 'When I make something, I see it, I touch it with the hands, so then I will better remember it', she explained (... *όταν φτιάχνω κάτι, το βλέπω, το πιάνω με τα χέρια, οπότε θα το θυμάμαι καλύτερα μετά*). All the participants created materials themselves; blue participants did so manually and green students manually and digitally. Blue participants designed intercultural activities for children for the park action and manually crafted the materials they needed. Thodora (BTh2) and her groupmates created a board game with countries to help children understand that '...there are many countries but one world and that we all live and breathe on the same planet' (...υπάρχουν πολλές χώρες αλλά ένας κόσμος και ότι όλοι ζούμε και αναπνέουμε στον ίδιο πλανήτη). In participants' imaginative activities, the fruit salad that children would make represented the existing

diversity. According to Diamond (BDi2), the fruit salad would convey the message that in the same way as children like many different fruits, people are different, but they are all nice. Yanna (BYa2) explained that her group chose to use flowers, because people like them all, despite their variety in shapes and colours. In this way they attempted to show to children that all the people are beautiful and equal irrespective of their physical appearance. It has been suggested that aesthetic forms are effective in making students grasp elusive concepts, such as that of culture (Linstead, 2006; cited by Higson and Liu, 2013).

Several blue participants praised the element of creativity that they found in the park action (e.g. Thodora, BTh2, BTht2) or in both the radio and the park action (e.g. Georgia, Bge2, BGet1, BGet2). For example, Georgia (BGet2) revealed that she felt 'double lucky' that she participated in 'something so creative, beautiful, and free from superstition' (*Αισθάνομαι διπλά τυχερή που έλαβα μέρος σε κάτι τόσο δημιουργικό, όμορφο και απαλλαγμένο απο προλήψεις…).* Ifigeneia (BIf2) was happy that the module had been creative, as they had crafted everything themselves from scratch and Niki (BNit2) enjoyed the preparation of the park action because it enabled them to develop their imagination and their creativity. Such positive responses echoed Higson and Liu's (2013) findings that arts-based methods make cultural learning engaging and entertaining. After the park action, Mozoula (BMot2) expressed a sense of ownership in her creation and pride that the children enjoyed it: 'It was the first time that I created something for the children that was mine and I felt proud that the children found pleasure in it and that they responded to our topic (…*ήταν η πρώτη φορά που δημιούργησα κάτι δικό μου για τα παιδιά και ένιωσα περήφανη που βρήκαν ευχαριστήση τα παιδιά σ' αυτό και το θέμα μας είχε ανταπόκριση*). Diamond (BDi2) attributed to creativity the reason that from the university she would always remember the actions, instead of 'the simple, everyday modules' (*Δηλαδή από το Πανεπιστήμιο δεν θα θυμάσαι τόσο τα απλά μαθήματα της καθημερινότητας, όσο οι δράσεις που είναι δημιουργικές και σου μένουν*). Besides, she explained (BDi1) that knowing that the blue tutor usually did creative things and 'didn't stick to a book' (*όχι τόσο στο να μένει σε ένα βιβλίο*) had been one of the reasons that she had chosen the blue module in the first place.

Green projects involved preparing a video animation, a comic strip, a poster and photographing diverse individuals from the community[4], but none of the green participants explicitly mentioned the creativity that such multimodal text production can entail (Edwards-Groves, 2011; Kalantzis and Cope, 2012). Nevertheless, Dora (GDo1) expressed her satisfaction with the green assignment because of the tangible things that they would need to make, which they could then keep being reminded of what they had done at the university. Evanthia felt that the video animation that she prepared, which dealt with the current refugee issue [*Διαπραγματεύεται ένα επίκαιρο θέμα (το προσφυγικό)*] was her 'most important achievement' (*...είναι το σημαντικότερο κατόρθωμα μου*) and explained with pride that those who had seen it had found it 'moving' (*συγκινητικό*). Additionally, Nefeli (GNe2) associated the

[4] As it has been mentioned in the methodology chapter, green projects involved all four of these activities if participants did a paired assignment and choosing two of them if they did an individual project. Only two of the fourteen green participants did an individual project.

creation of materials with praxis as professional practice by claiming that she would be able to use the video or the poster in the future for the nursery children to understand diversity.

Participants also reported feeling actively involved in the modules through the collaboration with their project partners. They valued the complementarity of ideas (Zoe, GZo1), the exchange of ideas (Mozoula, BMot1) and the cooperation and companionship (Diamond, BDi2), that groupwork involved. Danae (BDa2) described a sense of satisfaction with the collective contribution of the group to the preparation of the park action. Similarly, Mozoula (BMot2) expressed her pride that as a team they achieved to complete a difficult action, a view which resonated with Andrianna's (BAnt1) experience that despite facing some challenges her group completed the action successfully thanks to their team spirit.

That working in a group made the perceived difficult action feel easier was mentioned by a few other blue participants. For example, Georgia (BGet1) described how during the radio action her partners and herself discarded the stress that they felt at the beginning and they 'joked, enjoying what was happening' (*κάναμε χιούμορ μεταξύ μας και απολαμβάναμε αυτό που συνέβαινε*), especially when they were not on air. Magda (BMat1) recalled being reassured by her groupmates when at the beginning of the radio action she felt shy and nervous and in turn reassuring them when it was needed. In fact, the prospective of working in a group with friends appeared to be a determining factor in Magda's decision to select the blue module, as she had initially felt that she would take a very big risk if she did so (BMa1):

> *Μ: Βέβαια μόλις [ο μπλε καθηγητής] μας είπε ότι θα έχει και κάποιες δραστηριότητες του τύπου, ραδιοφωνική εκπομπή και τέτοια, κόλλησα λιγάκι, λέω, 'Παναγία μου, πού πας'; Αλλά τελικά πείστηκα και είπαμε να το πάρουμε.*
> *Ε: Όταν λες είπαμε;*
> *Μ: Συνεννοηθήκαμε σαν παρέα να το πάρουμε. Μόνη μου δεν θα έπαιρνα τέτοιο ρίσκο.*
> *Ε: Το βλέπεις δηλαδή σαν μικρό ρίσκο;*
> *Μ: Ναι. Για μένα είναι τεράστιο ρίσκο, γιατί ντρέπομαι πάρα πολύ και δεν θα τολμούσα ούτε στο ράδιο να μιλήσω, ούτε να βγω στον Άγιο Μάρκο να κάνω κάτι, με τίποτα.*
> ---
> *M: Of course, when he [the blue tutor] told us that there would be some activities, such as the radio show and so on, I got a little shocked and thought 'Bless my soul, what am I doing'? But then I was convinced, and we decided to choose it.*
> *E: What do you mean by 'we'?*
> *M: We decided to choose it with my group of friends. I wouldn't take such a risk on my own.*
> *E: So, do you see it as a small risk?*
> *M: Yes. For me it is a huge risk, because I am very shy, and I would neither dare to speak on the radio nor to go out at [the square of] Saint Mark to do anything, no way.*
>
> (Magda, BMa1)

At the end of the semester, though, Magda (BMa2) described the actions as easy. She claimed that the idea of them being a risk had only been in her mind because she had been shy and nervous (*Νομίζω ότι ήταν στο μυαλό μου τελικά όλο αυτό, γιατί δεν ήταν ρίσκο. Ήταν κάτι πολύ εύκολο, απλά εγώ το έκανα να φαίνεται πολύ δύσκολο, επειδή είχα άγχος, ντρεπόμουν κιόλας. Μια χαρά ήταν*). Therefore, the possibility for a student to work with friends and experience the PICEs together as a group seems to address the finding in King et al.'s (2013) study that those students who did not feel safe in their intercultural experiences eventually disengaged, given that in the present study Magda might have not chosen the blue module had it not been for her friends. Working with partners can mitigate the potential discomfort and turn it into 'productive discomfort' (Davis and Roswell, 2013) while allowing for the possibility to experience interculturality in various community settings that do not necessarily constitute the kind of 'non-threatening, low stress environment' that Jaidev (2014, p.137) advocates.

Whereas for the great majority of the participants working with partners had been rewarding, two negative remarks were made as well. The first was related with the perceived unequal distribution of the workload at the expense of the participant (e.g. Evanthia, GEv2) and the second was about the perceived domination of a team member that resulted in overshadowing the other members during an action (Magda, BMa2).

Furthermore, Danae (BDa2) shared her initial reluctance to choose the blue module because of the responsibility that she feared that the blue module would entail:

> *Στην αρχή... το φοβήθηκα αυτό, ότι είχε τις δράσεις και δεν ήταν ότι το σκέφθηκα ότι επιτέλους, θα κάνουμε κάτι πρακτικό. Με το που άκουσα την εκπομπή, τα πήρα ότι θα έχει πιο πολλή ευθύνη, ότι ίσως θα είναι πιο απαιτητικό;*
>
> ---
>
> *In the beginning...I feared because it had the actions and I didn't think 'at last we will do something practical'. When I heard about the radio show I thought this would entail more responsibility, that it would probably be more demanding?*
>
> (Danae, BDa2)

She expressed feeling 'responsibility' towards her groupmates during the organisation of the action as well as on the day of the action that one had to physically be there (cf. Edwards-Groves, 2011). Her concern echoed Dewey's (1997) position that when work is done collectively greater opportunity to contribute is accompanied by a greater sense of responsibility, which is the source of social control. Nevertheless, she associated her subsequent satisfaction with the practical nature of the module: 'But now that it's over, I believe I would do it again, there is no chance I would skip it. Because it has this practical element in it' *(Αλλά τώρα που τέλειωσε, πιστεύω ότι θα το ξαναέκανα, δεν υπήρχε περίπτωση να το άφηνα. Γιατί αυτό έχει το πρακτικό μέσα).* The enthusiasm that her words transmitted, for example in claiming that she would 'choose it again and again' (*θα το ξαναέπαιρνα ξανά και ξανά*) suggest that to her the module was worthwhile despite the perceived extra responsibility and that the eventual positive experience countered her initial scepticism.

Another element that according to participants contributed to their active involvement was the amount and the kind of interaction that was fostered in class. In terms of the first, Voula (GVo2) described the green class as a 'very interactive' one (*πολύ διαδραστικό*) and thus 'very different from all the others' (*Ήταν τελείως διαφορετικό το μάθημα από όλα τα υπόλοιπα*) resonating with Zoe (GZo1), who also asserted that in the green class there was more dialogue than in other classes. As far as the quality of the discussions was concerned, participants appreciated that the green tutor would allow them to explore their opinions, such as by encouraging them to think without guiding them (Melpo, GMe2) by giving them 'food for thought' through the discussions (Eryfili, GEr1). Alexia (GAl1) described how hearing her classmates' and the tutor's views informed the formulation of her own and Lila (GLi2) explained that she would reconsider her opinion by hearing opposing views. These accounts lend support to Taylor's view (2008) that classroom dialogue enables the development of critical reflection that is necessary for transformative learning. Discussions in small groups that were organised based on students' common project topic took place during the workshops (RD), and were evaluated positively by green participants (e.g. Kyveli, GKy1).

Blue module participants commented on the sense of agency they felt in the ambience that the blue tutor created. Danae (BDa2) distinguished the blue module from others, because instead of simply hearing the content from the tutor and then forgetting it, she had elicited it herself and it thus stayed with her. She claimed that as a result she remembered how to organise an intercultural action. She also described the complementarity between the tutor and student input as they would discuss, 'first it would be the students who would talk' and then the tutor would 'complement the rest' (*Το συζητούσαμε… εμείς του λέγαμε στην αρχή και μετά μας συμπλήρωνε τα υπόλοιπα)*. In my diary (RD) I had written: 'The blue tutor is not intrusive at all, there is a climate of freedom' (*Ο μπλε καθηγητής δεν είναι καθόλου παρεμβατικός, υπάρχει κλίμα ελευθερίας)*. Georgia (BGe1) felt that he would give them 'a margin to make a mistake' (*Σου δίνει ένα περιθώριο να κάνεις κάποιο λάθος)* and that he would correct them in a nice way. Therefore, participants appeared thankful for the opportunities 'to be valued as people' Rogers and Freiberg (1994, p.291) and to share their ideas while also learning from those of others.

Lastly, in terms of in-class interactions, participants (e.g. Mozoula, BMo1) appreciated the opportunity to expand their learning beyond the scope of their group's project topic by being exposed to their classmates' topics. Green participants gave presentations of their projects to their classmates and to their tutor, which included demonstrating the materials they had created. Thus, Voula (GVo2) acknowledged the opportunity to be exposed to a wide range of topics on diversity, some of which she had never explored herself. She gave the example of a presentation on the differences between Christian and Muslim weddings.

5.5 Summary of findings

As we have seen, three key themes resulted from the thematic analysis of the data. The first theme of change captures the very possibility of transformation, whose seed can be found in PICEs. The PICEs

were conducive to the seed growing as participants reflected on and in some cases revised their attitudes towards diverse others. Some participants also expressed their will to foster intercultural education in their future work as educators and in the wider community by sensitising others through activism.

The second theme of Interculturality and diversity reveals participants' beliefs that interculturality is associated with the diversity that exists among human beings. Participants conceptualisations of interculturality suggested that it is relative to the self and contingent on the diversity that is present in one's context, such as the refugees in participants' local and wider national context. Through participants' PICEs with diverse others the complexity of difference and sameness among individuals, the latter often interpreted as equality, was surfaced. Participants contemplated their beliefs and attitudes towards diverse others, having pondered the relationship of these with sociocultural factors, such as the family, prior to the PICEs. After the PICEs participants' attitudes were updated, enriched and in some cases modified. According to participants, IL lies in being aware of, understanding, respecting and handling diversity appropriately in interactions and most PICEs were perceived as significantly contributing to it.

The third theme of praxis encompasses participants' overall preference for practical modules in higher education whereby they learn through praxis. Praxis was perceived as learning through real life experiences, including affective learning and application of theory, as learning that is relevant and useful for participants' future professional practice and as participants' active involvement in their learning. The latter led some to reject the role of theory, while others appreciated the complementarity between theory and praxis.

Overall the study suggests that in the unity of the classroom with the real-life experience in the local community participants realised that they can actively engage in their own IL. They also became aware that they can foster interculturality in their future classrooms as well as in the broader society. Through the PICEs they became familiar with a number of pragmatic possibilities of enacting interculturality and were thus able to associate intercultural education with real life social situations and needs. They had the opportunity to appreciate that IL is very much practical; that it addresses pragmatic issues which need understanding and handling rather than being a theoretical subject that may only satisfy intellectual curiosity. Most participants expressed their will to have similar experiences in the future and thought of their future teaching profession as a space where they would implement what they had learnt. Some even envisioned themselves as helping vulnerable others and instigating social change (Tinkler and Tinkler, 2013; Tinkler et al., 2017).

Chapter 6: Discussion of findings

6.1 Introduction to Chapter 6

The processes of students' IL at home have yet to be fully explored (King et al., 2013), especially those that involve authentic experiences with diverse individuals in the local community (e.g. Byram, 1997; Jones, 2015). Yet it is essential that they are well understood so that teacher educators know whether and, if so, how they should incorporate them into their educational practices for all their student teachers to learn experientially. This is the gap that the present study has sought to address by exploring undergraduate student teachers' community-based intercultural encounters in the educational context of teacher education in Greece.

To remind the reader, the research question (RQ) that the study has addressed is:

RQ: 'What is the relationship between student teachers' Intercultural Learning (IL) and Pedagogical Intercultural Community Encounters (PICEs)'?

It essentially consists of two parts that need to be understood: firstly, student teachers' conceptualisations of IL and secondly, their experiences of PICEs. While the first part of the RQ involves the concept of IL that has been extensively discussed in the literature (often under the term 'intercultural competence/s'), as has been argued in chapter 3), the second part entails the concept of PICE, which pertains to this study.

Although there is agreement on the components of ICs, as for example has been demonstrated by the study of Deardorff (2006), existing IC frameworks have so far failed to capture the process of IL due to lack of sufficient empirical evidence (Barrett, 2011). In response to this gap, the present study has illuminated participants' experiences of their PICE(s). If in the 'ABC of student teachers' Intercultural Education'[5] C stands for ICs and is a desired imagined end point —since it is acknowledged in the literature that the development of ICs is lifelong and there is no definite end point (e.g. Byram, 1997; Barrett et al., 2013)— and A stands for each student's starting point in relation to an educational initiative, my study has looked at B, the IL that constitutes the journey from A to C. It thus joins the efforts to reveal IL processes that only a few other studies have made (e.g. Holmes et al., 2015), though in different contexts and through educational means other than community-based learning.

At the same time, despite the potential benefits of authentic, experiential, IL in the local community that studies have demonstrated, it remains a substantially under researched area, with the few existing studies focusing on service learning (e.g. Tinkler and Tinkler, 2013; Tinkler et al., 2017). This study has instead illuminated the student experiences of PICEs, which share certain similarities with service learning and study abroad, but they also have several differences. These are discussed in sub-section 6.3.3.1. In this chapter it is argued, based on the discussion of the findings, that PICEs need their own space in the literature due to the contribution they can make to students' IL, but have

[5] The inspiration for this phrase came from Revans' (1983) book title 'ABC of Action Learning'.

scarcely been studied to date. To the best of my knowledge the only published study involving student teachers' IL through PICEs and pertaining to Greek HE is that of Magos and Tsouvala (2011).

The data shed light on the specifics of participants' PICEs. I considered this endeavour important, although arguably more descriptive than analytical (cf. Richards, 2009), as the term 'PICE' was coined at the analysis stage of the present study and thus needed delineation. Additionally, the findings indicate that PICEs contribute to students' IL by allowing them to review their attitudes towards others, based on their own experiences (Rogers and Freibrerg, 1994; Dewey, 1997). This becomes evident through the three themes that I elicited: The theme of 'Experiencing and envisioning change' indicated the changes in participants' attitudes towards diverse others through critical reflection, and the role emotions play in this process. It also revealed participants' perceived social and professional part in instigating change to others. The second theme was 'Interculturality and diversity'. It involved participants' conceptualisations of interculturality as linked to diversity, with diversity being very much associated with the at the time intense refugee situation in Greece (Vasilakis, 2018). It also included participants' navigation through the boundaries of diversity, similarity and equality, where their expressions of stereotypes and perspective taking can be located. Moreover, participants associated their previous expectations about cultural others with the impressions the first formed about the latter from the community experiences. The third theme of 'Praxis' resulted from the collection of participants' meanings in describing the modules and/or the project(s) involved in the modules as 'practical' (*πρακτικό*). That was an attribute that participants overall valued. By referring to 'praxis', participants expressed their preference for experiential learning, for learning that is relevant to their future teaching profession, and for their active engagement in their learning. It thus encapsulated the pedagogical implications of PICEs.

6.2 Intercultural Learning (IL)

In order to address the research question, IL and PICEs need to be discussed, based on the findings. However, attempting to discuss PICEs separately from IL in the context of this study has resulted impossible, and this shows their interrelatedness with it. To disentangle this relationship, I begin the discussion from IL, which can be —and has been— examined independently of PICEs in the literature.

The findings suggested that participants' meanings of IL have in many cases, though not always, been inseparable from the context of teacher education. This is rather unsurprising given that the study took place in two contexts of teacher education. However, when considering the reasons participants attributed to the perceived usefulness of the modules, responses varied. The study demonstrated that student teachers consider IL to be of great importance in their studies in three ways. Firstly, some students focused on their own prejudiced beliefs and fears that would be challenged. Indeed, the findings showed that student teachers need to bring to the surface and challenge the interrelationship of their own attitudes with the attitudes put forward in their sociocultural environment by the family (Georgas, 1995) and by potentially influential institutions, such as the media (Holliday et al., 2017) and religion (Zambeta, 2000). Secondly, other student

teachers emphasised the necessity of IL so that they are well prepared to function competently in their future professional educational context (Jones and Killick, 2007). They referred to the increasingly multicultural social context, especially with the at the time recent arrival of thousands of war refugees (cf. Vasilakis, 2018), and to the school contexts where such multiculturality would become evident and would call for appropriate handling (Georgogiannis, 2006; Tsaliki, 2017). Participants (e.g. Stavrina, BSt1) expressed the complexity of handling diversity in their own classroom, resonating with UNESCO's (2013) principles of intercultural education. They acknowledged that in their prospective teaching role they would have to teach interculturality, not only as content to be learnt, but also through respecting, understanding and treating every pupil equally, as well as in terms of the relationships among pupils that they will foster. Thirdly, several participants indicated a holistic approach of the personal, social and professional aspects of IL (Otten, 2003). They communicated an understanding of the simultaneous aspects of their learner identity and the future teacher identity. These student teachers commented on the importance of certain human values, that every person, including teachers, must have.

These findings are in dialogue with the studies conducted in Greece that have deemed pre-service and in-service teachers' ICs insufficient (e.g. Magos and Simopoulos, 2009; Stergiou, 2011; Tsaliki; 2017) and that report student teachers' own sense of unreadiness to act as intercultural educators (e.g. Georgogiannis, 2006; Spinthourakis et al., 2009). The consensus on the usefulness of intercultural education, albeit illuminating differing rationales, lends support to the increased popularity of intercultural education modules attested in the literature of Greek teacher education (Nikolaou, 2009; Charitos, 2011; Skourtou, 2014). It also challenges Kourti and Androussou's (2013) claim that intercultural education modules are treated as inferior than others by student teachers. It seems that student teachers do consider intercultural education important for themselves, for their profession and ultimately for society, whether through the professional role of the self or through other aspects of it that may manifest outside their profession. However, a limitation of the study consists in possibly attracting those students whose motivation for IL was already high. This is discussed in the limitations section of chapter 7.

6.3 PICEs and IL

6.3.1 Change: Transformative IL

According to the first theme, a PICE can transform one's understanding about others and about oneself in relation to others (cf. Holmes and O'Neill, 2012; Davis and Roswell, 2013; Holliday et al., 2017). For example, Evanthia's (GEv2, GEvt) appreciation that everyone had a story, upon hearing Abdul's account of illegal travelling to Greece was one side of her change (understanding of others). The other was her realisation that she had been wrong in not acknowledging that everyone had a story in her previous, albeit short, encounters with diverse others who appeared similar to Abdul (understanding of self).

As is argued in social psychology, one needs to reflect on and challenge existing attitudes to learn how to behave appropriately (Georgas, 1995). It is therefore important that students realise the interrelationship of their values, their attitudes and their behaviour so that they can comprehend the centrality of self-understanding in IL (Byram, 1997; Deardorff, 2006; Holmes and O'Neil, 2012). This is when students shift their attention from the other to the self (Holmes and O'Neil, 2012) and unravel the reasons that lead them to othering (Holliday et al., 2017). Appreciating the sources of their personal attitudes and beliefs (Rogers and Freiberg, 1994) is one way of doing so. This process can be conducive to change.

The findings showed that such change is possible within the context of a taught module, as the following participant quotations indicate:

> *I have too, or I guess I had too some racist views if you like…now I think that these are going away. When you come close to diverse people you realise that your own view is mistaken*…
>
> (Georgia, BGe2)
>
> *Merely remembering these thoughts that I had then, before meeting this person, makes me feel bad with myself… But now I was different. I was open-minded and less distrustful of the "foreign" and the "diverse".* (Evanthia, GEvt)
>
> *I was racist in the beginning, but I'm not like this now.* (Sophia, BSo2)

The quotations show that learners may experience and become conscious of an immediate change. For example, Georgia (BGe2) admitted having had racist perceptions prior to the blue module, which she felt that she no longer held at the time of the second interview. Evanthia (GEvt) perceived of herself as being different after her PICE. Sophia (BSo2) described herself as having been racist with refugees before the module, while at the time of the interview she wished that she and other Greeks helped them. Such findings are consonant with those of previous studies that involved intercultural encounters (e.g. Magos and Tsouvala, 2011; Holmes and O'Neil, 2012; Tinkler and Tinkler,2013; Tinkler et al., 2017). Other possible changes may only be perceived as such when they are related to a future experience; it might take further experiences for a change to be consolidated and/or manifested (Parkhouse et al., 2016). One possible way of this happening can be through positively experienced intercultural encounters that might motivate learners to pursue further similar experiences (James-Edwards, 1999; cited by Spinthouraki, 2009). Longitudinal studies can be illuminating, as to how processes of change flow across time.

Regarding those participants who did not explicitly mentioned experiencing change but still regarded their PICEs as a positive and useful experience, Parkhouse et al.'s (2016, p. 280) suggestion that 'the notion of accumulating experiences' might serve global educators' development and perpetuation of global competence better than the 'notion of transformation' is pertinent. Although they reported that in their qualitative study with ten global educators some in-service teacher participants did refer to a disorienting dilemma (Mezirow, 2000) that they had experienced in their life, most did not. A combination of experiences seemed to have contributed to their IL instead. Therefore, Parkhouse et

al.'s (ibid.) study concluded that transformation can happen thanks to an amalgam of multiple experiences, even when a disorienting dilemma has not taken place. In light of these insights, PICEs can be viewed as constituting immediate transformative learning experiences for some students, while they will form part of all students' mosaic of intercultural life experiences.

Whether immediately or in the long term, IL changes the learner. According to Taylor (2008), the transformative nature of learning consists in learners constructing new ways of making sense of their experiences. My findings on learners' changes lend support to Magos and Tsouvala's study (2011) that involved experiential learning in the local community in the form of PICEs, although they did not use the term 'PICE', which was coined for the present study. At the same time, my findings contrast those of Charitos' large scale study (2011) of final year student teachers of all the departments of primary education in Greece. Charitos' study indicated that no student teacher reported change as a result of the intercultural education course they attended. It is unclear whether his results can be associated with the absence of any reported experience-based and community-based IL or with the survey methodological approach. Surveys are not an optimal method to encourage participants' reflections in which possible changes can be revealed (Brinkmann and Kvale, 2015). On the contrary, the methodology employed in the present study elicited student participants' reflections and allowed for such changes to be surfaced.

6.3.1.1 PICES, reflection, understanding the self and others

The results of this study concur with the literature that opportunities for learners to reflect on their experiences are of central importance generally in learning (Barnett, 1997; Dewey, 1997; Mezirow, 2000; Kolb, 2015) and in IL (e.g. Byram, 1997; Holmes and O'Neil, 2012; Lee et al., 2014. When a specific experience at the university is preceded and followed by reflective practices students' meanings can be located within their life context and within the wider social and ideological context (Roberts et al., 2001). In-class discussions were a platform for reflection. Every participant who referred to them appreciated them as a space to be exposed to others' opinions and to connect the course content with their lived experiences. Also, blue participants were required to write a reflective text for their tutor after each action and they might have been provided with useful feedback which could serve as the basis for further reflection. However, such possible feedback was not part of the collected data. The methodology of this study did not focus on the exact degree of reflection that the two modules might have fostered so that participants would have the opportunity to verbalise, realise and share the changes they might have experienced.

PICEs accompanied by reflection contribute to student teachers' lifelong learning (Dewey, 1997; Mezirow, 2000). Students' lived experiences act as reference points to which present or future learning is grounded. While an intercultural education intervention has a finite duration, it can potentially interact infinitely with future intercultural experiences, as Chara's (GCh2, GCht) reflection for action (Barnett, 1997) following her PICE at the port demonstrated. In the previous chapter her account of problematising the emotions that she felt when she encountered refugees, her reluctance

to initiate an interaction with them, as well as her envisioning of a future encounter where she would communicate to them that she cared about them were analysed as indicative of transformative learning (Mezirow, 2000). Reflection can also serve as a bridge between past experiences and prospective professional practice in the school context, which may, for example, take the form of reflection-in-action (Schon, 1983).

The findings also indicated that change in self-understanding was possible even when a first-hand experience had happened outside the context of the module, as Sophia (BSo2) expressed her change in relation to a past community encounter with refugees. This shows that reflection as reflection-on-action (Schon, 1983) can bring into one's consciousness one's interpretation of past experiences and even challenge it. Sophia's case suggests that although PICEs constitute a springboard for IL, they are not necessarily a prerequisite for it. What seems to be of central importance is the presence of an experience from which new insights emerge or to which students can relate their new insights. Therefore, experiential learning may be based on experiences other than PICEs given that previous intercultural community encounters can be brought into the surface in order to be pedagogically exploited. A pedagogical tool that can be used to this end, as it has been developed specifically for this purpose, is the 'Autobiography of Intercultural Encounters' (Council of Europe, 2009). However, given that students' intercultural experiences prior to commencing their intercultural education course may vary to a great extent, infusing students' educational experiences with PICEs compensates for their differing starting points and offers opportunities for transformative IL to everyone.

The IL that resulted from PICEs is related to the major aim of education according to Dewey (2008), that is ensuring the survival of social life, the 'very idea of education as a freeing of individual capacity in a progressive growth directed to social aims' (Dewey, 2008, p.89). IL contributes to heightening the awareness of the self in relation to others through critical reflection (e.g. Holmes and O'Neill, 2012). PICEs can be the springboard for internal journeys of re-discovering one's 'own purposes, values, feelings and meanings rather than those s/he has uncritically assimilated from others' in adult learning (Mezirow, 2000, p.8) and thus of relearning the self (Kolb, 2015). This is in line with the position of Rogers and Freiberg (1994), that if people are provided with the necessary freedom they will connect with their inner valuing system, which according to Rogers' extensive experience of therapeutic work with his clients, is geared towards the perpetuation of humanity. In fact, Rogers and Freiberg (ibid.) believe in the existence of universal human values. Similarly, Tinkler and Tinkler (2013, p.54) suggest that all humans 'have an imperative that drives our need to survive and to connect with other human beings' and that intercultural understanding entails learners' awareness of this 'common humanity'. Therefore, the IL that takes place through PICEs can engender social cohesion (Palaiologou and Faas, 2012).

The idea of inner universal human values driving people towards social unity and of IL through PICEs helping people connect with them also addresses the debatable issue of whether intercultural educators should aim to change their students' beliefs. Referring to foreign language teaching contexts, Byram et al (2001, p.7) argue that 'It is not the purpose of teaching to try to change learners' values, but to make them explicit and conscious in any evaluative response to others'. At the same time, though, they add that 'There is nonetheless a fundamental values position which all language

teaching should promote: a position which *acknowledges respect for human dignity and equality of human rights as the democratic basis for social interaction'.* (Byram et al., 2001, p.7, italics in original). Similarly, Gundara (2000) suggests that some basic cultural and ethical values that comply with the Human Rights Declaration (UN, 1948) must be negotiated with students rather than be imposed on them. He therefore recognises the responsibility of educators to make some value judgments for their students (cf. Dewey, 1997). He does underline, though, that 'the universality of Human Rights is still a goal and an ideal' (Gundara, 2000, p. 157). This is a point embraced by Byram (1997) as well, who feels that there can be variations in the interpretations of human rights, but that they are at least a starting point, based on which students' possible strong emotional reactions can be managed.

Therefore, it appears that PICEs can enable student teachers to attune their attitudes, maybe even their values eventually, which are more deeply rooted than attitudes and thus harder to change (Georgas, 1995), to their own experiencing rather than to that of others (Rogers and Freiberg, 1994; Dewey, 1997). In this way students will potentially connect with universal human values (Rogers and Freiberg, 1994). PICES provide a fertile ground where, for example, attitudes that derive from the family (Georgas, 1995, e.g. Mina, GMi1), the small local community, (ibid., e.g. Georgia, BGe1) and/or representations in the media (Holliday et al., 2017, e.g., Chara, GCht), as were mentioned by several participants, can be critically re-examined.

6.3.1.2 PICES, emotions, and critical IL

PICEs are conducive to critical IL (Guillherme and Dietz 2015; Piller, 2017). This study provides evidence that IL consists in students' realisation that diversity is normal and that it should not entail inequality. Kazantzakis (1954), one of the most famous Greek writers, eloquently suggests: 'You have the brushes, you have the colours, paint the heaven and get into it'. That individuals will each envision *their* heaven and that this heaven will be different from everyone else's is the essence of diversity. Besides appreciating such essence, some students took a step further and envisioned promoting it generally in life and within the context of their teaching profession (e.g. Andrianna, BAn1).

At the same time, thanks to their PICEs some participants realised through perspective taking the disadvantaged position of the cultural others they encountered (Phoebe, GPh2) and acknowledged their own relative advantaged situation (Chara, GCH2, GCht, Evanthia, GEv2). In Kazantzakis' (1954) metaphor mentioned above this would 'translate' as recognising that some people have fewer colours than others and that as a result their heaven can potentially be less colourful than that of others. Or perhaps that their brushes might be worn and of poor quality and painting their heaven might require greater effort than individuals with new brushes will need to make. Therefore, it is possible for students to become aware through PICEs that, far from being neutral, diversity may not only contain, but also conceal inequality and injustice (Kramsch, 1998; Ferri, 2014). Gavin's claim (2009, p.111) that critical IL should make students aware 'that both they and the world around them could be radically different' is congruent with the rationale that underpins PICEs and with the tenets of transformative learning (Mezirow, 2000; Taylor, 2008). Intercultural education is viewed as having a major part to

play in a world of socio-political and economic instability that entails new ways of injustice and oppression (Palaiologou and Gorski, 2017). It is argued that IL is about caring, acting and connecting (De Vita and Case, 2003, p.388).

While some participants (e.g. Petros, GPe1; Ritsi, GRi1) had already expressed the belief that education is a way to change the world, PICEs offered tangible ways of acting to foster social justice to those participants who communicated such an aspiration for themselves (e.g. Diamond, BDi1, BDi2; Thodora, BTh1, BTh2). Indeed, student teachers will have the opportunity, but also the responsibility to enact and foster interculturality through their formal educational role in society. They need to acknowledge social injustice and, despite its deep roots in social structures (Gundara, 2000), to realise their potential role as social change agents (cf. Tinkler et al., 2019). Although intercultural education cannot correct the ills of society on its own without political education and relevant socioeconomic measures at the state level (Gundara, 2000) it can nevertheless contribute to challenging widely established stereotypical and prejudiced perceptions, to mobilising empathy and to raising awareness of the privileges that individuals might have been taking for granted.

Gavin (2009) argues that a desirable transformation not only of the self but also of the world will be possible if the teaching creates 'disjuncture' in the classroom. This notion of 'disjuncture' resonates with that of 'disorienting dilemma' (Mezirow, 2000) and 'productive discomfort' (Davis and Roswell, 2013). PICEs are a way for tutors to extend such 'cultures of disjuncture' beyond the classroom into the local community. In this way, student teachers are provided with meaningful learning opportunities so that learning derives from their own, unmediated experiencing of the world out there (Dewey, 1997). Creating situations of conflict will challenge learners' established biases and will make them perceptive of fresh ways of seeing and relating to others (Kourti and Androussou, 2013). It is ultimately through such powerful experiences that they can deconstruct their views of the world around them and ponder over their potential contribution to turning the world into a better place for all while changing themselves.

On the other hand, remaining in the same environment with the same understanding of the world and the same communicative patterns cannot be conducive to IL (Gudykunst, 2005; cited by Lee et al., 2012b). IL 'requires affective, cognitive, and behavioral unsettling' (ibid.). The social dimension of learning is portrayed by Dirkx (1997) as learning through soul that happens in the union of the inner and outer worlds. Indeed, understanding the self and others is not only a mental, intellectual process, but also an emotional one when it happens through PICEs, as this study has shown. This is in line with the holistic view of learning (e.g. Rogers and Freiberg, 1994; Mezirow, 2000; Dirkx, 2006; Dewey, 2008; Taylor, 2008; Kolb, 2015) and of IL (Byram, 1997; Roberts et al 2001; Holmes and O'Neill, 2012) that is widely advocated. Students' emotional engagement in the IL that took place through intercultural encounters is emphasised in the literature (Skourtou, 2014; Tinkler et al.,2017; Birkeland, Å., and Ødemotland, 2018).

Overall, the findings demonstrated that the productive discomfort experienced as a result of the PICEs can lead to learning. Challenging oneself was not detrimental to learners' involvement. Studying two contexts and different initiatives revealed that IL through PICEs can involve a mixture of emotions at the different stages of the learning process. Certain elements of an experience might feel

challenging when they are happening but rewarding upon reflecting on them. Some aspects can feel stressful and others can feel enjoyable. Nevertheless, all the participants who experienced a PICE considered it worthwhile and many expressed their wish to have similar experiences in the future (e.g. Tereza, BTe2).

However, King et al. (2013) argue that the exact role of emotions in IL is yet to be understood. The findings of their study suggested that feelings of unsafety made students disengage from their experiences. Accordingly, Jaidev (2014, p.137) recommends the creation of a 'non-threatening, low stress environment' for students to practice intercultural communication. By contrast, what this study has shown is that the intense feelings experienced during the green PICEs, such as shock in Chara's case (GCht) and fear in Phoebe's case (GPht) were conducive to reflection and thus to learning. For example, an evidence of Phoebe's transformational management of her initial fear was admitting that 'going out' was the aspect of the green module that would stay with her the most and that she would encourage her peers to 'go out' as well so that they could gain first-hand experiences as she did (GPh2). This also challenges Miettinen's (2000) position that assigns the emergence of reflection and learning to feelings of failure stemming from a first-hand experience. None of the participants associated their PICEs with such feelings and yet they appeared to have learnt from them. It would seem more accurate to suggest that the primary experience problematized, disoriented and troubled some students (cf. Dewey; 1980; Mezirow, 2000; Davis and Roswell, 2013). They certainly experienced powerful feelings, such as fear, anger, shock and stress but these were followed by a sense of satisfaction, sometimes against their expectations and/or in spite of their unsettling feelings (e.g. Alexia, GAl2).

Similarly, in different educational initiatives discussed in the literature fear, confusion and other possibly unsettling emotions have been reported to be part of participants' intercultural encounters that were deemed to have been conducive to IL (e.g. Montgomery, 2011; Holmes and O'Neil, 2012; Tinkler and Tinkler, 2013). In fact, Dewey (2008 p.77) claims that fear should be welcomed. He argues that it 'need not be an undesirable factor in experience' and that '[c]aution, circumspection, prudence, desire to foresee future events so as to avert what is harmful' are beneficial in learning. Additionally, it has been suggested that fear or anxiety that are caused by a prospective contact with culturally diverse people can be an indication of 'modern racism' (Sapountzis et al., 2015). Such 'modern racism' can— and should— be addressed and problematised in an IL context that is based on PICEs.

Therefore, viewing the elimination of discomfort as the aim of IL is a misconception (Gudykunst, 2005; cited by Lee et al., 2012b.). Instead students need opportunities to experience uncomfortable situations, recognise them as such and learn to deal with them (ibid.). In Holmes and O'Neil's study (2012) student researchers were found to work hard to make sense of the confusion they experienced. Becoming aware of unpleasant emotions, recording them and reflecting on them are suggested by the authors as ways for learners to manage them. Similarly, PICEs provide opportunities to students to experience 'discomfort', which can lead to transformative learning if it is 'productive' (Davis and Roswell, 2013).

6.3.2 Diversity: Community-based IL

IL based on PICEs is pertinent to teacher education in the Greek university context. This study showed the potential of PICES to flexibly capitalise on the local diversity that was found in the community (cf. Jones, 2015; Holliday et al 2017) under the specific economic, social and political circumstances. Such an example was the presence of war refugees (UNHCR, 2018; Vasilakis, 2018), who became part of several student projects (e.g. Phoebe's, GPh2, GPht). This study lends support to Roberts et al.'s (2001, p.37) argument that through direct experiences learners can develop a 'local and dynamic' understanding of others in the community that contributes to their IL. Students are invited to enter such situations and make these direct experiences part of their overall learning experience at the university.

Firstly, PICEs offered student teachers the opportunity to appreciate cultural diversity at home and to better understand the local community by encountering individuals who did not seem to form part of their daily lives. This was suggested by the difficulty of several green participants (e.g. Melpo, GMe2) to establish an intercultural contact for their project. A similar challenge was also reported by Tinkler and Tinkler (2013).

Secondly, PICEs enabled students to encounter culturally diverse individuals who are not present in the university contexts. In-class and on-campus cross-cultural group work among peers (e.g. Edmead, 2013), useful though it may be, is likely to not be as challenging as community encounters (Byram, 1997). Referring to UK higher education, De Vita and Case (2003, p.388) argue that IL 'entails the discovery and transcendence of difference through authentic experiences of cross-cultural interaction that involve real tasks'. However, the cultural diversity of Greece is not reflected at the universities and for this reason students need to 'go out' in order to encounter it in its various manifestations off-campus. Universities are not as representative of the local population as lower levels of education are (Palaiologou, 2004; Charitos, 2011). For example, according to the study of Kiprianos et al. (2012), hardly ever does a Roma person pursue a university degree, as it is not considered prestigious and economically rewarding within Roma society, while in the academic year 2006-7 2,076 Roma children were enrolled in the primary schools of the Greek region where their study took place only. Had blue students not been out in the community they would have likely not interacted with a Roma person, yet the chances that they will need to teach Roma pupils in their future classes are high.

Thirdly, PICEs have the potential to involve individuals that are currently excluded from formal education altogether, such as several refugee children. Students teachers would not have the opportunity to meet these children if their pedagogical community experiences were limited to school placements only. However, meeting those excluded from formal education can problematise students in terms of injustice and oppression that can take the form of unequal access to educational opportunities (Freire, 2001; Palaiologou and Gorski, 2017).

Therefore, the local community may constitute the source where diversity is located, the site of the intercultural encounters, but also the space where students envision instigating change, whether through actions such as the blue ones or through their teaching practice. With PICEs happening locally

and involving cultural groups that students were familiar with (mostly through local discourse and the media rather than personal experience, as the findings indicated) students did not have to make a mental leap to imagine where such learning could be useful. This local cultural diversity will be reflected in the respective pre-school educational contexts in Greece in which participants will most probably find themselves working.

The study demonstrated that student teachers felt better prepared to function effectively in their prospective teaching role, as children form these —often vulnerable— populations will form part of the diverse body of pupils in their future classrooms. That was especially the case with participants who not only witnessed, but also interacted with perceived others, such as the Roma children in the park action. Student teachers envisioned interacting with diverse pupils appropriately, fostering equal opportunities, creating inclusive classrooms and thus empowering pupils from vulnerable populations (Freire, 2001; UNESCO, 2013; Palaiologou and Gorksi, 2017). In addition to student teachers' professional life, the PICEs that draw from a respective social situation can also be of immediate relevance to their social life more generally. Familiarising themselves with local cultural diversity was pertinent to students themselves as human beings who live in the wider specific social context. For example, the study of Nikolaou (2009) showed teachers' lack of knowledge about Roma people. Although having such knowledge was neither a prerequisite nor a reported result of blue students' participation in the park action, an encounter with Roma children is more likely to constitute the springboard for student teachers' curiosity about and interest in them, in a similar way that Chara (GCh2) reported her wish to know more about the refugees after her PICE at George port. It would also be possible to work on gaining knowledge about Roma people in a blue class following up the park action, as all blue students came in contact with them.

However, the aim of intercultural education through PICEs must be to achieve intercultural understanding rather than to gain experience with and information about a specific cultural group only (cf. Byram, 1997). Students need to learn how to move from the specific and the local to the general and the global (cf. Clifford and Montgomery, 2017) within the context of community-based experiential IL. Experiencing a PICE once may only induce change in relation to that specific category. That was the case of Sophia (BSo2) who admitted being racist and having changed her attitude towards refugees thanks to the radio action. Nevertheless, her disapproval of homosexual people, which was grounded to her Orthodox Christian faith had remained the same. More direct or indirect intercultural encounters may help students move from the specific, experienced in their PICE, to wider understandings of interculturality (Caruana, 2011a). Dewey's (1997) notion of continuity in experiential learning is pertinent to this point. It means that IL happens when an experience can live constructively in future experiences that do not necessarily involve the same 'type' of difference.

Furthermore, although the project topics that had been suggested by tutors included instances of 'small' culture (Holliday, 1999), such as individuals of special abilities in the blue module, conceptualisations of 'large' culture only were still prevalent among a few participants. Phoebe (GPh2) and Evanthia (GEv2) by the end of the green module were still puzzled with the broad conceptualisation of culture. For this reason, teaching Holliday's (1999) concept of 'small culture' appears necessary. As Holliday (1999., p. 237) has observed, 'large' culture is considered the 'default

notion of culture', and arguably, since most PICEs in this study involved immigrants and refugees of non-Greek backgrounds, national culture might have been viewed as the most salient source of difference between the cultural others and students. In such cases this default notion of culture might not be challenged sufficiently, based on a specific PICE alone.

6.3.2.1 The complexity of difference and similarity

IL involves an awareness of the self in relation to others (Holmes and O'Neill 2012). This study revealed that PICEs accentuated such an awareness by getting participants to redefine the imagined boundaries with the other and map their desired attitudes and resulting behaviour for the future. The prospect of the forthcoming PICEs or the actual experiences of having them made participants ponder over the boundaries of similarity and dissimilarity between the self and others, and the boundaries of diversity and equality among humans. Some instances of stereotyping, even when it was positive, such as Kyriaki's (BKy2) remark that 'people with special needs have the greatest will of all', revealed that these concepts are sometimes blended and need clarifying in the process of IL.

The findings pointed towards the importance of appreciating the complexity of each individual, including not falling in traps of positive stereotyping. Positive stereotyping can be problematic as it equally deprives individuals of the complexity they comprise. Tilley-Lubbs (2009) warns against good intentions that might conceal deficit notions of the other, based on her own experiences of organising service-learning experiences for students. However, other participants emphasised the capacities and talents of the individuals they encountered (Thodora, BTh1/BTh2), sometimes contrary to participants' expectations (Mozoula, BMo2), possibly in an effort to show their appreciation of the complexity of others. For example, Evanthia (GEv2) appeared conscious of having moved from feeling pity to admiring Abdul for his capabilities (cf. Magos and Tsouvala, 2011).

In many instances, PICEs engendered perspective taking. Interacting with culturally diverse people within the pedagogical context of a PICE sensitised student teachers to their life circumstances (Alexia, GAl2), the hardships (Chara, GCh2) and the injustice (Zoe, GZo2) that some of them had been facing, their perseverance (Andrianna, BAn2), their similarity to the (Greek) self (Ifigeneia, BIf2), the similarity among all children (Danae, BDa2, and to the fact that everyone had a story (Evanthia, GEv2). Perspective taking was mobilised by perceived similarity among others and the self and facilitated the acknowledgement of common humanity, and thus of the importance of equality among human beings. Many scholars have highlighted the role of education (e.g. Dewey, 2008), and of intercultural education in particular (e.g. Palaiologou and Faas, 2012), in fostering an understanding of and a commitment to the common humanity that brings people together rather than focusing on the differences that separate them. Referring, for example, to national territorial divisions, Dewey (2008, p.89) advocates the importance of '*whatever binds people together in cooperative human pursuits and results'* and argues that *'the fuller, freer and more fruitful association and intercourse of all human beings with one another must be instilled as a working disposition of mind'.*

However, imperative as this (intercultural) educational aim may be, it needs to be complemented by the appreciation that the proclaimed common humanity, equality, even similarity at times, does not entail absolute sameness. Living united in diversity (European Commission, 2007) implies that sameness and difference coexist in all people, as was acknowledged by some participants (e.g. Mozoula, BMo2). The findings suggested that attention needs to be paid to the infinite manifestations of diversity for students to challenge existing stereotypes and to refrain from creating new ones.

Additionally, simultaneous emphasis on similarity and difference, which is proposed as the currently agreed paradigm of intreculturality (Holliday, 2010; Dervin, 2017), is crucial for blindness to difference, an issue that resulted from the analysis of the findings, to be prevented (cf. Tinkler and Tinkler, 2013). For example, although Ifigeneia's suggestion (BIf2) that diversity should not influence the way teachers teach and Tereza's observation (BTe2) that she felt 'as usual' when she interacted with Roma children might have been well-intentioned, they entail the danger of disregarding the possibility that some individuals might indeed need special treatment under certain circumstances. Tinkler and Tinkler's (2013, p.54) insightful analysis of similar findings in their study of student teachers' experiences of cultural others in the local community offers a nuanced approach to the teaching of common humanity:

> *Though this recognition of a common humanity is a step for some students in moving beyond stereotypes, there is the concern that for some of them this realization might reinforce the tendency toward a color-blind approach. This issue did seem to be the case for one of the students we interviewed. He stated in the interview, "So when you're there and you're working with the kids, the colors just disappear and it's individuals." As Irvine (2003) has pointed out, some teachers view the color-blind approach as a way to be fair and non-biased. However, this approach does not get at issues of inequality in our society because it "ignores the realities of racism in this country" (Irvine, 2003, p. xvi).*

Consequently, balance needs to be found in the school context but also in society in general between two extremes: on the one hand being blind to difference and thus to the inequality it might entail (Kramsch, 1998; Ferri, 2014) as that might lead to assimilation of diverse others (Markou, 1997), and on the other hand resorting to pity or to positive discrimination by consistently distinguishing someone from others because of their background.

Another issue that appeared in the findings, albeit only twice, but can be very significant in IL is the language used to refer to other people. Andrianna (BAn2), possibly subconsciously, otherised Roma children by observing that they were different from the 'normal' children. The use of language is important as it can contribute to negative representations (Holliday et al., 2017). A change of attitude can begin from more conscious use of language so that prejudices and stereotypes are not reproduced and normalised (Pickering, 2001). Student teachers need to be sensitised to this issue and to be encouraged firstly to use language carefully themselves and secondly to perpetuate such cautious use of language by alerting their pupils to the consequences of using othering and/or derogatory terms.

6.3.3 Praxis: Experiential IL

The findings of this study corroborate that experiential IL should be widely pursued in intercultural teacher education (e.g. Magos and Simopoulos, 2009; Dervin, 2017). There was a consensus among participants that learning actively and experientially was interesting, useful and meaningful. For some participants learning through first-hand experiences had been particularly impactful as well. For example, Alexia's (GAl2) visit to a local voluntary organisation that provided shelter to refugee children rekindled her interest in working in a similar place by eliminating her previous reservations. These results are congruent with Taylor's (2007) review of several studies that took place (e.g. King, 2004; cited by Taylor, 2007) between 1999 and 2005 and indicated the significance of direct, active learning experiences, such as service learning, for transformative learning to happen. At the same time there was a general rejection of rote learning that involved passive attendance of lectures and studying from books to reproduce the memorised theory at a final exam. The only exception of this were three participants who did not support rote learning, but did not problematise it either (e.g. Despoina, BDe1).

Instead, in PICEs student teachers experience the union of theory and practice, which is advocated by Dewey (1997) as a central aspect of experiential learning. PICEs are the sites where knowing and acting merge (Revans, 1983). For example, through PICEs students can witness some situations themselves and thus media images and narratives come into being (Chara, GCh2, GCht). Students can verify that some things they might have only heard about (e.g. such as discrimination towards immigrants) indeed happen and they can thus gain a better understanding of a situation (Zoe, GZo2, GZot). They can also test their beliefs towards others and realise how much one can learn from interacting with other people (Danae, BDa1). PICEs can problematise students' prejudiced attitudes towards diverse others, encourage positive attitudes by stimulating students' empathetic feelings (Phoebe, GPht) and enable them to learn how to behave with diverse others (Mozoula, BMo2).

Not only did participants consider the PICEs to be conducive to learning, but most argued it was the kind of learning that would stay with them (e.g. Petros, GPe1). Nevertheless, that a few participants admitted the difficulty of expressing in words what exactly they had learnt (e.g. Chara, GCh2) or hesitated to refer to it as 'knowledge' (Yanna, BYa2) was firstly indicative of the fact that learning in this way was not usual for them and secondly of the need for PICEs to be followed up by reflection so that the gained learning would be acknowledged as such (Anderson and Krathwohl, 2001). Overall, though, participants differentiated between two main types of learning that correspond to Dewey's (1997) distinction between traditional and progressive learning, formulated over 80 years ago. The first was rote learning, which they found less interesting and less effective in the long run. The second consists in active, experiential ways of learning, that involve all the senses (Byram, 1997), and which participants felt to be more meaningful, more enjoyable and to have a longer lasting effect than rote learning. Indeed, active learning has been found to be conducive to IL, and more effective than lecturing, especially in the behavioural aspect (e.g. Higson and Liu, 2013). At the same time, a 'content-based pedagogy' does not offer students any 'opportunities to interact, practice, communicate, and reflect' that are essential aspects of IL (Lee et al., 2012b, p.52).

In both modules of this study, besides the actual PICEs that were sites of interaction, communication and practice, students (e.g. Melpo, GMe2) positively acknowledged the opportunities to do all the above and to (p)reflect through dialogue with the peers and with the tutor as well. Discussions, whether whole-class or in small groups, are sites of reflection and platforms of active learning that takes the form of a 'dynamic process of discovery' (Pompa, 2013, p.19), constituting thus a necessary ingredient of experiential (Dewey, 1997; Kolb, 2015), transformative (Taylor, 2008) learning. Through discussions students endeavour to make sense of the matters at hand in a constructive way (ibid.). Blue participants were satisfied with the scaffolding the blue tutor fostered in the discussions that took place in the blue module and with the freedom that they felt to explore and suggest their own ideas (e.g. Danae, BDa2). In terms of the green module, most green participants, greatly appreciated the classroom interactions, such as discussions that helped them inform their own positions (e,g, Lila, GLi1). Therefore, student learning in a module that is offered to a large cohort, as was the case of the green module, can benefit greatly from whole class discussions, but also from small group discussions (Edmead, 2013), which is what happened during the green workshops.

Groupwork has been found to be conducive to IL, for example through the exploration of meanings of concepts pertinent to interculturality (Holmes et al., 2015), as well as through the relationships that students build with each other when working towards a common goal (Montgomery, 2011; Edmead, 2013). Indeed, in the present study groupwork was mainly a site where participants supported, encouraged and helped one another, in managing, for instance, their stress before a PICE (Magda, BMa2). Groupwork was associated with learning aspects, such as collaboration and a collective sense of achievement (Danae, BDa2). Both tutors had designed the modules in such ways as to give independence and ownership to the learners (Mozoula, BMo2). Danae (BDa2) felt that such ownership in collective work came with more responsibility towards her groupmates. According to Dewey (1997), greater opportunity to contribute to collective work is accompanied by a greater sense of responsibility, and that is the source of social control. Similarly, as Kourti and Androussou (2013, p.199) argue:

> *…empowerment through group work offers a kind a springboard that allows for a more active and effective presence in society, and thus it may lead students to a new understanding of the teacher's role in society…*

By contrast, the paired work, which took place in the green module for the needs of the projects, was only referred to positively by one participant (Phoebe, GPh2).

Furthermore, although, as the data demonstrated, PICEs' primary function is to provide students with first-hand experiential knowledge rather than encyclopaedic knowledge, PICEs may be conducive to gaining factual knowledge as well. In fact, PICEs can be very rich in information, some of which is absorbed by students and becomes part of their experiential learning. This was illustrated, for example, by Evanthia's PICE (GEv2) who claimed to have learnt about traditions of Afghanistan through Abdul. PICEs can complement the knowledge found in books (Alexia, GAl2) and can constitute the springboard for exploring a topic further through, for example, online search for information (Chara, GCht). PICEs can therefore be viewed as a pedagogical initiative that can incorporate or can be incorporated in other forms of literacies, thus forming part of the multiliteracies that are nowadays

the advocated educational aim for all young people (Kalantzis and Cope, 2012). PICEs do not ostracise by default more 'traditional' forms of learning, such as studying books, but can be in dialogue with them instead to foster students' critical learning. As Barnett (1997) argues, students need not only learn to be critical of the self and of the world around them, but also of knowledge that constitutes the lens through which we understand the world.

At the same time, though, with information being so easily available nowadays with a tap of a finger (Rader, 2018), and with factual knowledge comprising only a small part of IL (cf. 'savoirs' in Byram, 1997), PICEs align with intracultural learning pedagogies that do not prioritise the memorisation and reproduction of information, as is often done at departments of education in Greece (Charitos, 2011; Kourti and Androussou, 2013). Instead, PICEs encompass several aspects of cognitive learning, alongside affective and behavioural learning, through the means of experiencing (e.g. Roberts et al. 2001; Magos, 2011; Magos and Tsouvala, 2011; Skourtou, 2014; Holmes et al., 2015; Tinkler et al., 2019).

Although this study's focus has been on student learning, it is almost impossible to discuss an active, experiential approach to IL without mentioning the important role tutors' pedagogical practices play in fostering such learning. This role was often implicit in student' accounts, but sometimes it was explicitly acknowledged and praised (e.g. Georgia, BGe1). Tutors' active way of teaching was particularly appreciated. Gentry and McGinnis (2007, p.2) argue that the process of experiential teaching may make the instructor more enthusiastic which can then be 'contagious' to the students. They believe that what students like in experiential learning is not just their own involvement in activities, but also the classroom ambience that the enthusiasm of the teacher creates. The present study confirms this view.

Among the multiple responsibilities that promoting community-based, experiential IL entails for tutors is the selection and organisation of the kind of experiences that will be conducive to students' IL (Dewey, 1997). In terms of the quality of the experience, the tutors' choices of topics that involved potentially vulnerable cultural 'others', the importance they attached to students' 'going out' and the blue tutor's invitation of Roma children to the park action were ways to enable students to locate PICEs in a socio-political macro context. In this way students can realise that intercultural communication does not take place in a socio-political void (Giddens, 1993; Dewey, 1997; Roberts et al., 2001; Ferri, 2014) and the ground is set for the development of critical IL (cf. Palaiologou and Gorski, 2017; Piller, 2017).

Also, based on Parkhouse et al.'s (2016) conclusion in relation to a person's path towards IL, PICEs will only constitute a small part of a series of experiences that students will have over the course of their lives and might contribute to their IL. This is linked to the notion of continuity of an experience, which according to Dewey (1997) is educational when it fruitfully lives in future experiences. If a PICE is experienced positively by students, thanks, for example, to adequate preparation, support and appropriate reflection (cf. Taylor, 2007), it is likely to affect students' future experiences (mentally, affectively and/or behaviourally) and thus contribute to their lifelong IL. Therefore, a PICE can constitute an educational experience for students when they learn to transfer their present

encounters with specific diverse others to future ones. In this way the effect of an experience will not cease at the end of the module.

Furthermore, by helping students cultivate a sense of agency (Danae, BDa2), of ownership (Mozoula, BMot2) and even of pride in their achievements (Evanthia, GEvt) future independent, and possibly also self-initiated, learning seems to become more tangible. According to Rogers and Freiberg (1994) significant learning takes place when involvement in an experience and the subsequent evaluation of it come from within the learner, even if the initial stimulus stems from something external, such as the tutor and the requirements of a project. What intercultural experiential education should aspire to achieve, besides mobilising students into making the most of learning opportunities that are provided to them, is motivate them to proactively pursue and create such opportunities themselves (Clifford and Haigh, 2011). An appreciation of the immense potential of human communicative encounters should lie at the heart of intercultural education. Barrett et al (2013, p.8) argue that '[a]n individual's intercultural competence is never complete but can always be enriched still further from continuing experience of different kinds of intercultural encounter'. The more students acknowledge authentic, intercultural encounters as learning experiences, the more they will realise that they can transfer such experiences into the sphere of their everyday life and move towards a direction of sustainable intercultural education. As Dewey (1997) suggests, learning through experiences is a ubiquitous, lifelong learning process.

Having experienced this kind of experiential learning themselves, student teachers might in turn be in a position to facilitate a similar kind of IL, based on one's own first-hand experiences and reflection, to their pupils. As Kourti and Androussou (2013, p. 203) argue, although experiential IL initiatives are small scale 'they certainly create breakthroughs in the system and help register in the collective unconscious the feasibility of such innovations'. Nevertheless, the exact effect of IL that stems from PICEs on student teachers' teaching practice will need to be explored through further research.

6.3.3.1 Sites and modalities of pedagogical intercultural encounters

That experiential IL is not as widely fostered in Greek student teacher education as it should was suggested by participants' impression that the opportunities afforded by the two modules to learn actively and experientially were different from the way they had been used to learning. In the case of the green students who were in their first year of studies, this could have been an indication of a new, more active teaching approach at the green department that lay in the years ahead during their studies. However, that blue student participants were in their third year and that they felt that such experiential learning was different from what they had experienced to that point has significant implications for university practice of teacher education. Research studies of teacher education programmes report the success of inserting experiential elements and of adopting experiential practices. Such practices can include immersion programmes abroad (Roberts et al, 2001), service learning (Tinkler et al., 2017), imaginary experiences in the classroom through narrative (Magos, 2011) and opportunities for on campus first-hand interactions with others (Lee et al., 2014). PICEs should be

added to this pool of experiential practices that teacher educators can draw from and can be placed along a continuum of different modalities of experiential IL.

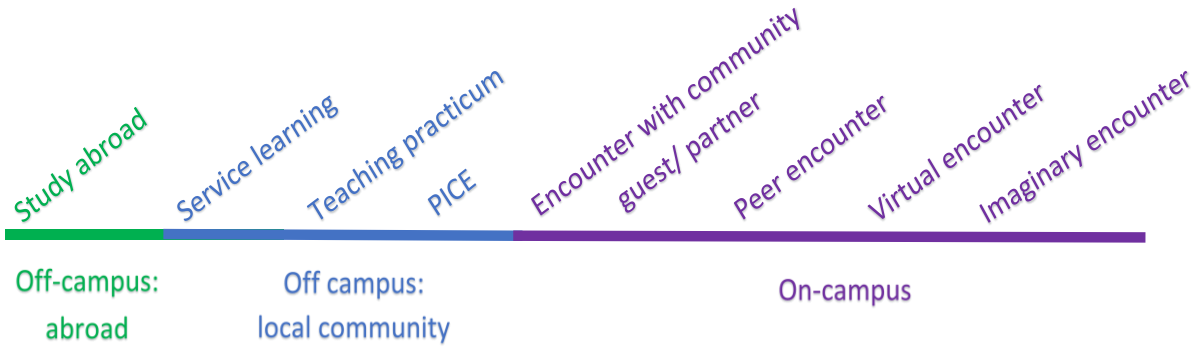

Figure D: Sites and modalities of pedagogical intercultural encounters

PICEs share a major similarity with study abroad, TEFL practicums and service-learning opportunities: they all constitute off campus possibilities for experiential IL. They point to the need for university education, particularly teacher education, to be permeable, to look outwards to the local community and to the rest of the world (Killick, 2007; Montgomery et al., 2011; Munck, 2014). Nevertheless, certain differences distinguish PICEs from the other off-campus educational initiatives, making PICEs initiatives that should be offered to student teachers in conjunction with the other experiential, community-based, IL opportunities of figure D, so that they can complement each other.

For instance, in being an international experience, study abroad might encourage conceptualisations of culture as 'large' culture (Holliday, 1999) in students' minds, while through PICEs 'small' culture (ibid.) conceptualisations may be fostered. For this reason, PICEs could be regarded as pre-departure IL activities in preparation for study abroad (cf. Holmes et al., 2015). If they followed study abroad, PICEs would be beneficial in ensuring students' appreciation of cultural diversity beyond national differences (e.g. Jones, 2015). Also, although power and privilege can be very context-dependent, in the PICEs experienced in this study student teachers could probably be regarded as being less vulnerable than the culturally diverse people that they encountered. Nevertheless, during study abroad a learner temporarily resides in a host community and experiences strangeness (Dervin, 2009). By becoming 'the other' during study abroad students might feel in a weaker, more uncomfortable and/or more intense situation (cf. Roberts et al., 2001) than they were in during the PICEs in the present study. Encountering vulnerable individuals and/or feeling vulnerable themselves in an encounter can be conducive to significant IL and both are useful.

In terms of its duration, a PICE is likely—though not necessary— to be a one-off opportunity. On the other hand, teaching practicums and service-learning initiatives will usually allow, but also require

students to make a greater time commitment and, in the case of service-learning, to encounter the cultural others more than once. Study abroad probably requires the greatest commitment of all the modalities of off-campus experiential IL in terms of time commitment and financial resources (cf. Souto-Otero et al., 2013). This makes PICEs a more flexible initiative than the others, and, for example, possibly less demanding in economic resources for the university compared to teaching practicums (Charitos, 2011).

At the same time, though, according to Gudykunst (2005; cited by Lee et al., 2012b) the prospect of interacting with a stranger more than once increases the effort a student might make to minimise their doubt and anxiety in an encounter. King et al. (2013, p.80) advocate the 'value of sustained contact' as well. Their study showed that students' prolonged contact with others in situations that involved rapport building was very impactful to students and contributed to their IL. Most PICEs of the present study, on the other hand, were short-term, one off experiences for the student teachers. Exceptions to this involved Evanthia's PICE (GEv2) with the Afghan refugee Abdul and two instances where the PICEs were one-off interviews, but the students, Andrianna (BAn2) and Zoe (GZo2), already knew the person they interviewed (Panos, a wheelchair user, and Kozeta, an Albanian immigrant lady respectively). Such exceptions indicate that PICEs need not be short-term. Similarly, in the study of Magos and Tsouvala (2011) the PICEs analysed between student teachers and children in a local social care institution allowed for relationship building, something also reported in the repeated intercultural encounters between students and cultural others in the study of Holmes and O'Neil (2012), and between university and incarcerated students in the context of a university-prison partnership (Davis and Roswell, 2013). At the same time, this study suggests that even when PICEs are short-term, they can still be conducive to critical and transformative IL.

Lastly, while teaching practicums can be very helpful in bringing student teachers in contact with children at local schools in a teacher-pupil relationship, preparing them thus for their prospective professional practice, PICEs can enable students to encounter both adults and children from the local community, as this study demonstrated. This is important because student teachers will need to be prepared to communicate with their future pupils' parents (Charitos, 2011), as Zoe (GZo2) pointed out, but also with other culturally diverse adults in the course of their lives. Also, through PICEs, student teachers can encounter refugee children that are excluded from the formal education system and problematise such exclusion, as was mentioned earlier in section 6.3.2.

6.4 Summary of Chapter 6

In this chapter, I have discussed the findings of this study that demonstrate the inextricable relationship of PICEs with student teachers' IL in the context of teacher education in Greece. I have argued that PICEs need their own space in the literature due to the contribution they can make to student teachers' experiential and transformative IL. I have suggested that through PICEs learners can better understand the self and others. They can become aware of, problematise and ultimately change their attitudes towards cultural others. They can also aspire to transform the world into being more

social just. Thanks to the practical, active, experiential approach of PICEs learners can envision themselves taking an agentic approach towards this end. I have explained that IL through PICEs is largely affective and may involve some discomfort. Through perspective taking mobilised by the first-hand experiences with others, learners can appreciate the common humanity, the sameness, but also the diversity among people. The role of (p)reflection before and after a PICE is of key importance for experiences to be shared with the whole class or in groups and for IL to be consolidated. I have also claimed that PICEs flexibly capitalise on the respective diversity of a local community and give learners the opportunity to develop a dynamic understanding of it. This is useful in their present social life and prospective professional practice. Lastly, I have argued that PICEs will be conducive to learners' lifelong IL by fruitfully interacting with their future experiences. PICEs will form part of a collage of formal education and other life intercultural experiences and will ideally be complemented by other on-campus and off-campus experiential intercultural education initiatives.

In the next and final chapter of this thesis I will directly address the RQ and I will discuss the implications and the limitations of this study.

Chapter 7. Conclusions and Implications

7.1 Addressing the research question

The research question that this study addressed was **RQ: 'What is the relationship between student teachers' Intercultural Learning (IL) and Pedagogical Intercultural Community Encounters (PICEs)'?** In this section a delineation of PICEs in relation to student teachers' IL is presented, based on the combined insights from this study and from the literature. This is followed by a summary of the IL that was stimulated by and resulted from the PICEs.

7.1.1 Delineating Pedagogical Intercultural Community Encounters (PICEs)

In Chapter 3 the two definitions of intercultural encounters from the literature that informed this study were briefly reviewed. The first one, offered by Barrett et al. (2013), was rather descriptive. It outlined the necessary aspects so that an encounter would be deemed intercultural at its outset from the perspective of the self. The second definition, proposed by Holmes et al. (2015), was more prescriptive than the first one. In addition to the initial perceptions of all the parties involved in relation to each other that would render an encounter intercultural, it also considered an encounter to be intercultural based on its course. Therefore, in their descriptive sense intercultural encounters constitute contexts of potential IL, and in their prescriptive sense they comprise the sites where interculturality is germinated, negotiated and fostered. The findings showed that these two potentialities of intercultural encounters are incessantly intertwined.

Drawing on these definitions and on the findings of this study, PICEs can be conceptualized as follows:

The letter '**P**' in the acronym **P**ICEs stands for **'Pedagogical'** and refers to them being intentional **pedagogical** experiences facilitated by tutors within the context of formal education rather than spontaneous life experiences that can take place as part of a person's informal education. They bring together the classroom and the off-campus world and they value all individuals, including the self, and the lived, first-hand experience, as legitimate sources of learning. PICEs can be relatively structured by the tutor, as was the case with the blue module, or more unstructured as was the case with the green modules, where students had to pursue the encounter from its beginning to its end entirely by themselves.

The reason for the importance of the inclusion of the term '**Pedagogical**' in the concept of **P**ICEs is that intentionally infusing students' formal educational experiences with PICEs compensates for their differing starting points in terms of previous **vicarious intercultural encounters**. In this way everyone is offered opportunities for critical IL. Also, although the study showed that PICES are a springboard rather than a prerequisite for IL and that IL can be based on students' vicarious intercultural

encounters without the presence of a new PICE, such vicarious experiences will need to be pedagogically capitalised upon, for students to reflect on and to relate new insights to, as in an intercultural education module. However, this educational objective might not be fulfilled for all students, given that their intercultural experiences prior to commencing an intercultural education module may vary to a great extent. PICEs are therefore proposed as the pedagogical means to ensure that every student will have the opportunity to base their IL on their own experiencing within the context of an intercultural education module.

The letter '**I**' in P**I**CEs stands for '**Intercultural**' and implies that they constitute encounters and interactions with one or more people in situations where these people are perceived as culturally different from the self. Cultural diversity may take the form of different countries or regions of origin, different linguistic, ethnic or religious backgrounds, different abilities, gender, social class, sexual orientation and other possible contextually dependent modalities of diversity (cf. Barrett et al., 2013). Despite apparent surface differences, the interaction may be conducive to an awareness of similarity and of common humanity, to empathy, and to shared understandings (cf. Holmes et al., 2015).

The letter **'C'** in PI**C**Es stands for '**Community**' and means that at least part of these pedagogical intercultural encounters will usually take place off campus and in the physical context of the local community. The local community can be understood as ranging from the immediate surroundings to more distant contexts 'at home', which equal to 'not abroad' (cf. Crowther et al., 2000). By going out to the local community within a pedagogical context, student teachers can appreciate local social issues that can be pertinent in their surroundings and which might be reflected in their prospective classrooms. Through the connection between the university and the local community they can become more aware and sensitised citizens whose newly developed knowledge and experience will be useful in their daily personal lives and in their future professional lives as educators.

The letter **'E'** in PIC**E**s stands for '**Encounters',** which can involve verbal and non-verbal interactions with perceived diverse others. The concept of PICEs was based on face-to-face encounters in the physical context of the local community, which have been considered 'the prototypical case of social interaction' (Berger and Luckmann, 1966, p. 43), in a way that students' all five senses would potentially be involved in the experience (Byram, 1997).

Whether intercultural encounters taking place virtually could be considered 'PICEs' as well was not explored as part of the study but could be the topic of a future study. Results related to IL, such as minimising imperialistic assumptions and diversifying the content students are exposed to, have been reported as resulting from video sharing (Rowan et al., 2014). Nevertheless, it has been argued that the richness of the field experience cannot be substituted with the online experience, as online experiences involve the people but not the places (Caruana, 2011a). It has also been found that the studies on intercultural encounters through video conferencing and video recording conducted so far have involved 'undergraduate students of Western cultures' and 'superficial exchanges and analyses in terms of intercultural learning' (Çiftçi, 2016, p.318) .

Imaginary pedagogical intercultural encounters involving critical discourse analysis, such as through films (e.g. Pegrum, 2008) and through narratives (e.g. Magos, 2011), although lacking the 'C' of the

PICE (the physical context of the local community, as well as the sensory aspects of the real experience), have been hailed with enthusiasm in terms of the IL they can be conducive to, such as the realisation of the situatedness of all texts (Pegrum, 2008) and critical reflection (Magos, 2011). Therefore, they may be viewed in a complementary relation with PICEs to offer intercultural experiential IL opportunities at home to all students.

7.1.2 The intercultural learning (IL) that PICEs stimulate and result in

PICEs are conducive to direct, experiential, critical IL that stays with the learners, where theory and practice merge (Dewey, 1997). PICEs change learners, in some cases immediately and in others in the long term by forming part of a collage of their intercultural life experiences (Parkhouse et al., 2016). The IL that results from PICEs consists in several aspects that are summarised in the following sub-sections.

7.1.2.1 Transformation of self

PICEs contribute to students' IL by allowing them to problematise their own beliefs and attitudes towards others, their values and the sources of these, as well as the stereotypes they might be holding against others. In this way not only can students better understand others, but also themselves (Holmes and O'Neill, 2012). Thanks to PICEs students redefine the imagined boundaries with others by appreciating the complexity of similarity, dissimilarity, diversity and equality among humans. As a result, PICEs enable learners to reflect on their past and envisage their future behaviour with diverse others.

Through PICEs learners review their attitudes towards others, maybe even their values, and attune them to their own unmediated experiencing of the world rather than that of others (Rogers and Freiberg, 1994; Dewey, 1997). In this way they can potentially connect with inner universal human values that drive people towards social unity. Thus, attitudes that have been fostered by the family and by the small local community (Georgas, 1995) and/or representations in the media (Holliday et al., 2017) can be critically re-examined.

7.1.2.2 Appreciation of local diversity

PICES enable students to appreciate the cultural diversity at home and to better understand the local community by encountering individuals who do not form part of their daily lives in and out of the university. With PICEs taking place locally and involving cultural groups that can be found in the local community students do not have to make a mental leap to imagine where such learning could be useful to them.

7.1.2.3 Affective learning and perspective-taking

PICEs encompass several aspects of cognitive learning, alongside affective and behavioural learning, through the means of experiencing (e.g. Roberts et al. 2001; Magos, 2011; Magos and Tsouvala, 2011; Skourtou, 2014; Holmes et al., 2015; Tinkler et al. 2019). The resulting understanding of the self and of others is a mental, intellectual and emotional process. Students experience a mixture of feelings, sometimes including unsettling ones that stem from some discomfort, which is nevertheless productive (Davis and Roswell, 2013).

PICEs can encourage positive attitudes by stimulating students' empathetic feelings. PICEs are conducive to perspective taking, which can be mobilised by an awareness of similarity between the self and others and by an acknowledgment of the common humanity and thus of the equality of people (Tinkler and Tinkler, 2013). Perspective taking through PICEs can include an appreciation of others' life hardships and of social injustice that students may have only been indirectly exposed to through communication media.

7.1.2.4 Agentic approach towards social justice

PICEs result in critical IL channelled towards the direction of social justice, which must be the key aim of intercultural education (cf. Palaiologou and Gorski, 2017; Tinkler et al., 2017). They sensitise student teachers to envisioning changing the society they live in through the promotion of social justice in and out of schools.

PICEs are aligned with the debunking of the imaginary separation of the classroom from the off-campus world (cf. Byram, 1997; Dewey, 1997; Munck et al., 2014), connecting the university world and the 'real world' out there. In this way student teachers appreciate the inextricable link between education and social life (Dewey, 2008). They gain a better understanding not only of the individuals involved in the encounters but also of the socio-political context where such encounters take place.

Also, PICEs operate within a wider education philosophy that values all human beings and their experiences as potential sources of learning from each other. Student teachers can appreciate how learning from and with diverse others can have a knock-on effect on the community. It thus becomes learning for others who form part of that community, as underprivileged people can be empowered through such educational initiatives that point towards the direction of social justice (Byram, 1997; Munck et al., 2014). By capitalising on the diversity in the community PICEs enable students to eventually give back to the community, thus ensuring the survival of social life (Dewey, 2008).

Overall, through an awareness of local social issues and the realisation that one can do something about them, students are encouraged to take an agentic approach to life. PICEs offer tangible ways of acting towards social justice. Besides expressing solidarity to marginalised, oppressed and vulnerable

people, this can take the form of re-educating others with the aim to change such unjust situations. Student teachers feel better prepared to become intercultural educators themselves.

7.1.2.5 Lifelong learning

Through PICEs seeds are sown in a potentially infinite IL journey. When intercultural experiences are experienced positively, interest and motivation to pursue further IL in this area ensue (James-Edwards, 1999; cited by Spinthourakis et al., 2009). PICEs can therefore serve as a bridge between students' university education and students' life out of class (UNESCO, 2013), as they can live in future off-campus experiences that will be different for each learner. With PICEs fostering student teachers' IL in the physical environment of the local community, students can also realise that IL takes place potentially anywhere. In this way Dewey's (1997) notion of continuity in experiential learning is catered for and the IL that results from PICEs is lifelong.

7.2 Contributions to the advancement of knowledge

The major contribution of this study consists in conceptualising, terming and exploring PICEs as an educational initiative, and in utilising these insights to comprehend the process of student teachers' IL. Experiential, community-based IL has been an under researched topic in Anglophone HE contexts and an unresearched one in the literature of Greek HE, despite the literature pointing to its usefulness (e.g. Killick, 2007; Caruana, 2011a; 2011b). This study has addressed this gap by exploring small-scale, local initiatives to promote student teachers' IL through PICEs in Greece.

On a theoretical level, the study has examined specific instances of community-based IL through the lens of John Dewey's experiential learning theory (1997). Although experiential learning has been consistently advocated as a desirable and effective way of fostering students' IL (e.g. Dervin, 2017), the seminal work of this important educational philosopher on experiential learning is rarely mentioned. Exceptions are the work of Birkeland and Ødemotland (2018), who underline Dewey's emphasis on the affective aspect of experiences and thus of experiential learning, and the study of Tinkler et al. (2019), who draw on the importance Dewey attached to the community as a space where action can lead to justice.

On a practical level, this study has offered insights into PICEs as educational endeavours that are conducive to experiential, transformative, community-based IL. It has shown that PICES can conveniently and economically enable students to expand their horizons from the proximity of their own local community. PICEs added layers of richness and authenticity to student teachers' IL experiences by bringing them in contact with diverse individuals from the local community. It suggests that PICEs are an endeavour worth pursuing, as they are conducive to critical IL that stays with learners. Such learning involves better understanding of the self and of others, awareness of the interaction of diversity with common humanity, and transformation of the self and of the world.

This study, along with that of Magos and Tsouvala (2011), can also constitute the springboard to research more community-based, experiential learning initiatives, such as PICEs, in Greece. These are pertinent to the Greek higher education context that is largely characterised by rote learning and exam taking (Kourti and Androussou, 2013) and where student teachers' and in-service teachers' ICs are generally considered insufficient (e.g. Spinthourakis et al., 2009; Stergiou, 2011). At the same time, the need for student teachers' IL is urgent as the ongoing refugee crisis (Vasilakis, 2018) means that many refugee children need to attend Greek schools, an issue that sparks debates in the Greek society (cf. Nikolaou, 2016). Furthermore, with the rise of nationalism (Vasilakis, 2018) hostility against individuals who are perceived as diverse and violent attacks are frequent (Angelidis, 2019a; 2019b; Efsyn, 2019). Lastly, the economic crisis has resulted in the shrinking of higher education funding (Zmas, 2015) and of funding for teacher placements in local schools in particular (Charitos, 2011), while there is an appeal for more praxis in teacher's intercultural education (ibid.).

Lastly, this study has been carried out by an independent researcher (myself) who had no relationship whatsoever to the departments of pre-school education nor to the tutors involved in the two modules prior to it. I only met both tutors after contacting them for the purpose of the present study in order to learn more about the kind of work they were doing with their student teachers. This comes in contrast to most studies on the same topic, where IL initiatives have mostly been researched by the teaching staff involved in their planning and delivery (e.g. Herzfeldt, 2007; Magos, 2007; Montgomery, 2009; Georgiou, 2010; Edmead, 2013). Although the familiarity of the teacher-researcher with the students and the context can be of great benefit to a study, independent researchers can be beneficial to a study as well in two ways. Firstly, they can offer a fresh perspective to the world they are studying. Secondly, no pressure for student participants of the kind that may result from the dual relationship of their tutor-researcher is involved in the study (BERA, 2018).

7.3 Implications

In this section the implications of the study are discussed. The section is organised in theoretical, methodological and pedagogical implications, although these may overlap to a certain degree.

7.3.1 Theoretical implications

The IL that stems from PICEs occurs in social interactions (Berger and Luckmann, 1966; Burr, 2003; 2015; Holliday et al., 2017; Dervin, 2017). Through PICEs each student can create her own meaning of the encounter, of the person(s) encountered and of intercultural encounters in general. Therefore, in line with the tenet of social constructionism (Berger and Luckmann, 1966), PICEs do not impose an external reality to students. Instead they allow students to appropriate the situations and to give them their own meanings, with personal meaning making allowing room for personal agency.

Nevertheless, PICEs - or the tutors' guidelines for the pursuit of PICEs where the PICEs are not structured by her - do suggest to the students the kind of situations that they should pay attention to. These situations will constitute the experiences that the tutor has selected for her students so that they form the foundation for further learning, lending support to the notion of continuity in Dewey's (1997) theory of experiential learning. Therefore, although it is ultimately the students' own meaning of their experiences that will form the basis of their IL, this will be facilitated within the context of some value judgments that educators will need to make for them so that PICEs are channelled towards living 'fruitfully and creatively in subsequent experiences' (Dewey, 1997, p.28). These values will need to be negotiated with the students rather than be imposed on them (Gundara, 2000).

The notion of continuity that is inherent in PICEs is also evident in Kolb's (2015) model of experiential learning. Although the actual intercultural encounter (concrete experience) will take place within the context of a module and should be preceded/followed by reflection and abstract thinking in order to constitute a PICE (hence the importance of the inclusion of the term 'Pedagogical' in the concept of PICEs as was also stated in section 7.1.1 above), the active experimentation, further reflection and thus the ongoing nature of experiential learning cycles, as proposed by Kolb (2015), might take place upon the completion of the module, in the learner's everyday life following the course. Therefore, students need to be equipped with critical reflection tools that will allow them to interpret future intercultural experiences through the lens of previous ones, such as PICEs.

PICEs give room for personal meaning making and for learning that comes from within (Rogers and Freiberg, 1994) when internal and external conditions interact. This echoes Dewey's (1997) notion of interaction in his theory of experiential learning. Such interaction is evident even in what may be considered primarily internal conditions. For example, Rogers and Freiberg (1994) argue that a person's internalised values are a result of their socialisation and Burr (2015, p.226) discusses the 'situatedness of personhood'. The internal nature of IL through PICEs corresponds to Kolb's (2015) stage of reflective observation that follows a specific experience (the intercultural encounter) and leads to abstract conceptualisation and to future active experimentation. Future independent and possibly even self-initiated IL is likely to follow PICEs when students feel a sense of agency and ownership in their encounters. In terms of the external conditions, PICEs take place in historical, sociocultural contexts, actualising thus Dervin's (2017) suggestion on the importance of helping student teachers relate the concept of interculturality to the real world.

In this process students should also be aided to appreciate the nature of intercultural communication in general rather than draw conclusions about a specific cultural category they might have experienced in their PICEs. This involves an understanding that cultural identities are fluid, dynamic and negotiated during communication (Hannerz, 1996; Kramsch, 1998; Dervin, 2009; 2017; Holliday et al., 2017). Holliday's (1999) concept of 'small culture' is a useful lens through which students can interpret their PICEs and can be prepared for future intercultural encounters. PICEs also allow students to appreciate the interaction of commonality and diversity, which, according to Dervin (2017) who draws on Holliday (2010), constitutes the latest widely accepted paradigm of interculturality. Students need to clarify the boundaries of similarity and dissimilarity between the self and others, and the boundaries of diversity and equality among humans.

Therefore, in being the loci of interaction of internal and external conditions (cf. Burr, 2015) PICEs are fluid and the IL that results from them is transactional and contextually dependent (Dervin, 2017). For this reason, PICEs can never be identical for each learner and for each educational context. This makes them an educational opportunity that can be flexibly incorporated in educational curricula.

7.3.2 Methodological implications

This study is of value to researchers who wish to study students' experiences of experiential IL initiatives 'at home' in general or community-based IL opportunities, including PICEs, in particular. However, it should be noted that the proposed conceptualisation of PICEs and the resulting IL are contingent on the context of this study, as well as on my decisions regarding the research methods and what constitutes a PICE.

7.3.2.1 Research context and research methods

In terms of the HE research context, findings on the perceived importance of IL could have been different had participants not been student teachers. Such findings include students feeling better prepared to function effectively in their prospective teaching role and valuing IL because of the necessity to foster interculturality within the context of such professional role. This necessity was part of the rationale behind choosing the specific research context of teacher education in Greece. Instead, in a study with students of other disciplines findings might have been more focused on the personal-social rather than on the professional IL.

Also, with the study taking place in an early years' teacher education setting, PICEs directly or indirectly involved children, and participants admitted their - great in many cases - love for them. If PICEs had involved adolescents and adults only rather than children as the perceived cultural others, students' inherent love for children would not have been applicable, and they might have interpreted their experiences differently. For this reason, I consider it a methodological strength of the study that it investigated two contexts and several PICEs involving adults and children. I would expect similar positive attitudes towards children with student teachers of basic education. Nevertheless, with students of other disciplines such an issue might not be applicable.

Another characteristic of the early years' teacher education setting is the key role of affection, care and bonding in the relationships between teachers and pupils (Jokikokko, 2009; Noddings, 2012). Therefore, the strong affective dimension of IL that student teachers reported in this study as a result of their PICEs might be related to their possible familiarity with connecting with their emotions as a potential component of their studies. Students of other disciplines might not be accustomed to 'listening' to, expressing or emphasising their feelings.

Additionally, as this study was conducted in a HE setting, the research methods were suitable for adult participants. In case of applying a similar study with underage participants, depending on their age, creative, visual research methods might be deemed more appropriate than, for example, writing a reflective text. In general, if PICEs were to be used with children the specific protocols of working and researching with children would need to be followed (e.g. Pinter et al., 2013; BERA, 2018).

7.3.2.2 Encounters that constitute PICEs

In the methodology chapter of this thesis (section 4.8) I explained the boundaries that I set for considering an experience to be a PICE and I acknowledged that 'methodological decisions and data analysis were in a dialogical relationship'. To consider an encounter a PICE it had to involve first-hand, in person interactions off campus, but locally, with individuals that participants would perceive as 'others'. I therefore excluded from the analysis the projects and actions that relied on secondary data only and did not involve first-hand encounters. I updated my understanding of what counts as an interaction upon preliminary analysis of the data, as I realised the power of the experienced encounter that the participants expressed even in situations where no verbal communication had taken place with the perceived 'others'. Indeed, in the case of the PICEs participants interacted not only with the people, but also with the places (Caruana, 2011a), making encounters without verbal interaction rich first-hand experiences. Such an example was the PICE setting of a port where newly arrived refugees were gathered, and which contributed to the mobilisation of strong emotions and of perspective taking. This highlights the added value of the community setting where a PICE takes place, an idea incorporated in my conceptualisation of PICEs and represented by the letter 'C'.

I also left the scope of interculturality open and decided to base it on participants' accounts. For example, despite the frequent references of participants to children because of the early years' teacher education context where the study took place, they did not treat 'children' as a category with an intercultural dimension in relation to themselves. However, they did treat as different the Roma children, on the grounds that they were of Roma background. I thus realised that determining whether an encounter is intercultural will always be relative to the specific people and circumstances of a context that is being studied and may also vary from researcher to researcher (Kramsch, 1998; Rizvi, 2015; Dervin, 2017; Piller, 2017). Therefore, different contexts and researchers may reveal different potentialities of PICEs.

7.3.3 Pedagogical implications

7.3.3.1 Implications for HE

7.3.3.1.1 IL objectives and outcomes

The findings of this study support the view that IL objectives in HE should aim at educating the whole person as an individual and as a social human being, besides what may be useful in the students' future

professional capacity. This involves affective learning (Dirkx, 1997; 2006; 2008; Taylor, 2007; 2008) and critical thinking (Barnett, 1997) that a PICE-based pedagogy is conducive to. Consequently, IL objectives and outcomes cannot and should not be conceptualised as a set of technical skills.

With IL being lifelong, it needs to be conceptualised in terms of processes along with outcomes (usually referred to as 'intercultural competences'). Students need to understand the nature of IL that PICEs stimulate in order to appreciate it; firstly, in terms of the 'interaction' of their own values and attitudes with those of others and secondly, regarding the 'continuity' that it will have during their lives (Dewey, 1997). This might make IL outcomes neither easily nor immediately demonstrable. Therefore, IL processes need to be valued and evaluated per se.

7.3.3.1.2 The value of PICEs as a pedagogical approach

Besides the IL that PICEs can stimulate delineated in section 7.1.2 above, PICEs are a response to descriptions of common teaching methods of intercultural education as still relying heavily on rote learning (Charitos, 2011; Kourti and Androussou, 2013). PICEs appear a flexible suggestion that, given the freedom academic tutors are granted at Greek universities in relation to the content they will teach and the pedagogical approach they will follow (Kourti and Androussou, 2013), can be incorporated into their modules. PICEs may be one-off experiences or contact may be sustained over a period of time. They can and need to be combined with other pedagogical experiential intercultural initiatives.

7.3.3.1.3 PICEs in teacher education curricula

Based on the findings of this study, it is recommended that community-based experiential IL, such as in the form of PICEs, is placed at the core of teacher education curricula. In Greece PICEs are proposed as a way to prepare teachers to deal effectively and appropriately with multicultural classrooms.

University intercultural educators need to be endorsed in their endeavour to promote intercultural education through PICEs by the respective departments of Education and the universities in which they operate. This should be done through a combination of community-based learning initiatives, such as PICEs, service learning and teaching practicums, which should be complemented by on-campus experiential intercultural learning initiatives. Collaboration with colleagues should be sought for a PICE-based module to be taught, especially in cases of teaching large student cohorts.

More specifically, teacher education curricula should offer at least one compulsory intercultural education module, but ideally students should have the opportunity to attend at least two modules on intercultural education. The first can be introductory, and, as was the case with the green module, it can be practical and involve community-based, experiential elements in the form of PICEs. Besides the project topic that students will choose, they should have the opportunity to understand better

and be sensitised into the various manifestations of diversity more widely through exposure to their peers' projects.

A second module should be offered after some time has passed from the first one and vivid emotions and memories are likely to have begun to fade. This second intercultural education module will rekindle students' emotions and will build on and consolidate IL from the first one. It can be in the form of a workshop, like the blue module, and it can be offered to those students who are keen to experiment acting as change agents (Tinkler and Tinkler 2013; Tinkler et al., 2017). It can be an elective that students will consciously choose, whereby they themselves will organise and carry out actions to promote diversity, with adequate support by the tutor(s). Students will thus have the opportunity to raise awareness, to show care to others and to collaborate with diverse people on equal terms, learning from them and with them. Peer learning can be utilised, for example third year students attending the second module could help first year students attending the first module with their PICEs. Such a workshop should not be compulsory, because educators cannot force people to take action in a specific way. The first sensitisation through experience, though, should be compulsory, as the more positive this experience is, the more probable it is that students may be motivated to follow up on it.

7.3.3.1.4 PICEs in HE curricula

The curriculum in other disciplines of HE can be infused with opportunities for community-based experiential IL as well. PICEs can possibly be pursued in collaboration with tutors of modules that are not directly focused on intercultural education per se, thanks to their potential interdisciplinarity (Montgomery et al., 2011). For example, in the study of Magos and Tsouvala (2011) students worked on a dance project with children from a local juvenile detention centre in the context of a dance module, in Davis and Roswell (2013) students and incarcerated people became classmates in the prison premises in subjects such as philosophy, social work, literature and law, while in the study of Tinkler et al. (2017) students of a citizenship and education module became the tutors of adult refugees who were preparing to take the citizenship course. Through collaboration with colleagues, community-based intercultural initiatives can be made a department-wide, faculty-wide or even university-wide practice. To achieve this aim, universities and the respective departments need to establish and maintain partnerships with community organisations and institutions (Caruana, 2011a). The intercultural actions and their impact should be widely disseminated outside academia so that universities can directly give back to the community.

7.3.3.1.5 Ingredients of a PICE-based module

Supporting students emotionally

PICEs involve students' all five senses and potentially some kind of discomfort that they might experience. Students need to be offered opportunities to experience uncomfortable feelings caused by potentially uncomfortable situations. In this way they can learn how to acknowledge them as such

and manage them (Gudykunst, 2005; cited by Lee et al., 2012b; Taylor, 2007). However, they need to be adequately supported before and after the PICEs by the tutor so that possible discomfort becomes 'productive' (Davis and Roswell, 2013) by being conducive to immediate or future transformative learning (cf. Taylor, 2007). Appropriate balance needs to be found between challenging learners on the one hand and supporting them to develop strategies of coping with anxiety and fear on the other (Gudykunst, 2005; cited by Lee et al., 2012b; Taylor, 2007).

Opportunities for reflection

Classrooms need to be spaces for critical reflection for learning to be consolidated through whole class or group discussions (Byram, 1997). Students should be provided with opportunities for reflection before and after the PICEs so that they can relate their new experiences to their personal life trajectories and place them in the broader social and ideological contexts. When PICEs are preceded by preflection, students can imagine the forthcoming community experiences and ponder over current or anticipated thoughts and feelings. Also, PICEs need to be followed up by reflection so that the gained learning will be acknowledged as such by the students with the help of the tutor. In whole class discussions educators should act as role models, demonstrating examples of their own critical reflection and of managing their emotions to students (Gudykunst, 2005; cited by Lee et al., 2012b). Educators should also encourage learners to create multimodal texts to express, reflect on and communicate their PICE experiences (cf. Edwards-Groves, 2011; Kalantzis and Cope, 2012).

In preparation for the PICEs, the use of narrative (e.g. through video) could introduce students to experiential learning through imaginary intercultural encounters, prior to being launched in 'deep water' in the community. Additionally, students could be invited to reflect on previous encounters with diverse people they might have had, by using, for example, the Autobiographies of Intercultural Encounters materials (Council of Europe, 2009). The use of role play could also work as preparatory exercise in smaller groups (Holmes et al., 2015). As a follow up, the whole class could come together for reflection and experience sharing in the case of a small class size (ibid.). Short reflective presentations with some time for discussion could work with larger groups. Students' written reflections in the form of an essay could build on oral reflections and be used as a means for students to evaluate their experience and that of their peers in order to consolidate their learning and gain greater learner autonomy (cf. Roberts et al., 2001). Students could also build on reflective diary entries they will have kept at different stages before the PICE (Roberts et al., 2001; Deardorff, 2006; Taylor, 2008; Caruana, 2011a; Barrett et al., 2013; Kourti and Androussou, 2013; Deeley, 2015; Bell, 2018; Tinkler et al., 2019) and/or reflective entries on a blog or an online forum. Practising this habit of reflecting will enrich the professional teaching practice of student teachers (cf. Schon, 1983).

One pedagogical model that explicitly involves reflection and could be utilised in PICE-based intercultural education modules is the PEER (Prepare/Engage/Evaluate/Reflect) model (Holmes and O'Neil, 2012). It has been applied and suggested as conducive to IL for university students who engaged in intercultural encounters (ibid.). Its phases should be treated as interconnected rather than distinct. The model encourages students' preflection in its 'Prepare' phase (Falk, 1995). In its 'Reflect' phase the PEER model incorporates critical reflection-on-action (Schon, 1983) and reflection for action

(Barnett, 1997). It thus constitutes a potentially empowering practice by fostering students' self-understanding and self-evaluation (Holmes and O'Neil, 2012).

Supporting students in the organisation of their PICEs

Unstructured PICEs may require a greater deal of engagement on the part of the learners than the more structured ones in order to establish the encounter in the first place. The more structured PICEs are the greater responsibility on the part of the tutors this may involve in order to set and maintain the relevant partnerships with community organisations. However, these partnerships will then be in place for future courses.

It can be helpful for the students when the PICEs have already been established for them, since, according to the findings, the reported IL happened mostly through the actual encounter rather than from the effort to establish one. Intercultural encounters could therefore take place within the context of existing collaborations between the tutor/department and local community people/ organisations. That was the case with the park action of the blue module, where the blue tutor had invited a group of Roma children with their teacher from a local school. In that way all blue participants experienced a PICE. In the case of more unstructured PICEs, if failure to achieve access is followed up appropriately by discussion it can lead students to appreciate the significance of efforts to establish PICEs with cultural groups that one might have heard about but not have the opportunity to interact with.

The study also indicated the importance of having a small number of students per class for tutors to be able to create meaningful, community-based learning experiences for them (cf. Dewey, 1997) and to support them appropriately. This was the case with the blue module, and with the green module's workshops that were taught with the help of teaching assistants. Although the role of these workshops was not centred on supporting green students to establish their PICE, it could be in future endeavours of designing a community-based module with large cohorts. In such a module, unit convenors could coordinate the university-community partnerships and rely on the help of colleagues for the support of students' PICEs.

The importance of groupwork

In a PICE-based module, students need to be encouraged to work in groups so that they can support each other emotionally and practically by sharing responsibilities. By working in groups students will collectively reflect on their experiences and they will develop a collective sense of achievement. Groupwork itself can also be conducive to IL in three ways: firstly, through the exploration of the meaning of concepts pertinent to interculturality (Holmes et al., 2015); secondly, by providing the ground of some preparatory work on exploring intergroup differences among group members, incorporating thus into the module Holliday's (1999) concept of 'small' culture; thirdly, through the relationships that students build with each other when working towards a common goal (Montgomery, 2011; Edmead, 2013). Additionally, through groupwork students can begin to see the potential educational role of collaborative work outside university, for example at schools and in the wider community. Overall, their active involvement in their learning and in relationship building

through groupwork can pave the way to an agentic approach to life (Kourti and Androussou, 2013). In contexts where students are unfamiliar with groupwork a workshop can be organised in order to help them become acquainted with the processes and the roles involved, as well as with necessary principles, such as respect (cf. Edmead, 2013).

7.3.3.2 Implications for fostering global citizenship

PICEs constitute an answer to what initiated as the Internationalisation at Home movement (Crowther et al., 2000) and was eventually attuned to IL discourses as 'Interculturalisation at Home' (Jones, 2015). As was discussed in chapter 3, this movement was based on the widely established position that all graduates need to be educated for global citizenship in order to be able to function appropriately and successfully in a globalised social and professional context (e.g. Nilsson, 2000; Jones and Killick, 2007, Montgomery et al., 2011). Therefore, besides educating students for responsible citizenship at the local level, modules that provide opportunities for IL at home need to create or strengthen a sense of global citizenship in students.

To appreciate the global and the general, students need to start from the local and the specific. This is in line with Kolb's (2015) cycle of experiential learning that moves from the concrete experience to abstract conceptualisation. Giving context-specific opportunities that invite students to draw links with people and situations that they are at least mentally familiar with prior to attending a module means that students can easily understand the relevance of the PICE experience to themselves. However, PICEs need to be the springboard for students to move from local to global issues and aspects of diversity (Clifford and Montgomery, 2017), developing thus transferable intercultural skills. For example, after a PICE students should be invited to problematise their attitudes towards other instances of diverse others as well and thus towards diversity more generally. Experiencing more PICEs directly or indirectly, for example, by getting exposed to peers' PICEs through presentations, as was the case in the green module, or through narrative (cf. Magos, 2011) can help students appreciate the possible manifestations of diversity beyond their specific experience.

7.3.3.3 Implications for basic and early years education

As IL is a lifelong process, experiential IL should constitute an educational policy specification at all levels of education: early years, primary and secondary. This is because of its potential for impact on students of all ages themselves, on the local community, and on society overall. The earlier pupils' attitudes are attuned to interculturality, based on their own pedagogically provided and supported experiencing, the more likely they are to espouse values that are oriented towards respect, peace and social justice. In early years and in basic education PICEs may involve interaction with other children or teenagers, depending on students' age.

7.4 Limitations

In this section I acknowledge the limitations of this study. A practical limitation is that the modules took place over the same academic semester in different cities with students engaging in different instances of intercultural encounters in the community. As a sole PhD researcher who had relocated to Greece for one academic semester, I could not possibly follow all of them to observe these encounters. This limitation contributed to shifting my focus from direct observations of students' experiences to a combination of students' oral and written reflections of their experiences and site observations. I could have decided to focus on fewer students, but my priority was to gain insights into several students' experiences.

Another limitation was that the reflective texts were written at one specific point in time after the PICEs had taken place. The use of a reflective diary (e.g. Holmes and O'Neil, 2012; Kourti and Androussou, 2013; Bell, 2018), combined with interviews and with a final reflective text, could have been more effective in documenting change than the use of interviews and a final text only. As a novice researcher, external to the modules and a stranger to the tutors until before the fieldwork, I hesitated to ask what I considered to be quite a commitment for the student participants during the semester. However, I am now aware that since I chose to have several participants I would have probably ended up with an unmanageably large dataset if they had written a diary.

That this study looked at conceptualisations and experiences of IL at a specific point in time while IL is an ongoing process is yet another limitation. An intercultural experience may take a whole new meaning when an individual looks back and reflects on it at a future point in time.

Additionally, the present study focused on the perspectives of the student teachers only and did not include accounts of the cultural others who were part of the PICEs. A similar limitation is also acknowledged in the study oh Holmes and O'Neil (2012). My study thus did not give voice to cultural others. As PICEs were researched from the student perspective only, their proposed relationship with IL reflects this single perspective.

It needs to be acknowledged as well that the findings regarding participants' interest in lifelong learning and their eagerness to help others might be characteristic of those student teachers who volunteered to participate in my study and not typical of all the green student teachers. Their participation in the study might have stemmed from their desire to get involved in a new, possibly learning, experience, from their willingness to help me, a doctoral researcher who sought their help, from their wish to contribute to the advancement of educational research or even from a combination of these reasons. With the blue participants there was an additional limitation layer; that they had chosen an elective module which consisted of intercultural actions in the local community and that their participation in the study took place within that very context. Therefore, participants cannot be argued to constitute 'typical' student teachers of those teacher education courses. Nevertheless, the aim of this study has not been to generalise the results to all the student teachers, but rather to understand processes of IL at home through scrutinising the experiences of student teachers.

One more limitation in relation to the participants is that the study might have reflected a female perspective. This is because it was conducted by a female researcher and because thirty-one out of thirty-two student participants were female, which is typical of the student population of pre-school education studies at undergraduate level that are mostly undertaken by female students (Kourti and Androussou, 2013).

7.5 Recommendations for future research

With knowledge being illimitable, addressing a research question unavoidably gives rise to many more. This was the case with the present study as well. As Rogers (1959; cited by Kolb, 2015) suggests 'the ordering of one segment of experience in a theory immediately opens up new vistas of inquiry, research, and thought, thus leading one continually forward'. In this section I make suggestions of future research that could help move our understanding of experiential, community-based, IL forward.

I considered significant to focus on the student teachers' experiences of PICEs of more than one context because teacher intercultural education in the form of IL at home had been a considerably under researched area, especially in Greece. Though it has not been feasible within the constrained resources of a doctoral study to conduct a multiple ethnographic case study whereby each module would constitute a case, it would be useful that a future study followed that research design. Such study would include the tutors' views and their role in facilitating the student teachers' experiences. It would thus shed light on the tutor-student relationship which has been argued to be of key importance in teaching initiatives that are centred on experiential learning (cf. Rogers and Freiberg, 1994; Dewey, 1997). It would also reveal tutors' rationales for their teaching and assessment choices and possible associations between such choices and students' IL.

An alternative ethnographic case study research design that would treat each student as a case would delve deeper into their learning journeys and would thus enable the development of a well-informed IL taxonomy. Such a taxonomy could be based on a combination of the revised version of Bloom's taxonomy of educational goals (Anderson and Krathwohl, 2001) for the cognitive domain and of the original Krathwohl' et al.'s (1964) taxonomy for the affective domain. Combining interviews with the use of written and/or voice diaries (cf. Bell, 2018) where students would record their preparation, experience and reflection of their PICEs could be very insightful in terms of the mental/emotional process each participant went through. Such a case study design would also allow the exploration of subtle issues, such as the possible rationale behind certain participants stressing the differences and others the commonalities among themselves and diverse others in PICEs. Additionally, revisiting the same students some years later could reveal how their experiences might have taken on different meanings.

Yet another case study design would look into one or more groups in a context that involves groupwork, such as the blue module (cf. Montgomery, 2011). Closely studying a group would

illuminate the relatively untapped in this study aspects of students' possible co-constructions of meaning and of IL in their group interactions (cf. Holmes et al., 2015).

Another useful study would be a longitudinal one that would explore PICEs' possible impact on student teachers, along the lines of Tinkler and Tinkler's suggestion (2013, p.58) about service learning:

'the question now is whether or not this service-learning experience will lead these future teachers to make meaningful changes in their future teaching practice. We question whether these future teachers will be able to resist "the pull of schooling-as-usual" (Michie, 2009, p. 705). This is an important question that warrants further study'.

Indeed, such a longitudinal study of student teachers teaching practice would illuminate:

a) whether reported positive attitude changes towards culturally diverse people are evident in student teachers' practice. Student teachers in this study claimed that the IL they gained from the PICEs and from the modules overall would inform their future teaching practice. However, Sleeter (1992; cited by Charitos, 2011) showed that similar changes that educators reported after seminars and tertiary education courses were not recorded in their teaching. There is a need for studies that show what aspects of their university IL graduates of pre-school education departments in Greece implement in their teaching practice, (Sapountzis et al., 2015), especially as student teachers themselves communicate their uncertainty of how to apply experiential learning practices in their future teaching practice (Kourti and Androussou, 2013).

b) whether reported positive attitude changes towards culturally diverse people have a lasting effect. For example, in Gaine's study (2001) attitude shifts persisted for at least two years after student teachers' completion of their studies.

c) whether student teachers who have been educated through praxis adopt practical approaches themselves to facilitate their pupils' learning.

It would therefore be interesting to understand the relationship of PICEs to the future professional practice of student teachers.

Also, more studies that combine 'sustained contact' (King et al., 2013, p.80) over the semester, as in Holmes and O'Neill (2012), with cultural others from the community, as in Davis and Roswell (2013) and in Magos and Tsouvala (2011) and with an explicit focus on participant's (critical) IL (as in Tinkler and Tinkler, 2013) are needed to better understand the role that frequency of contact plays in students' IL. These can be pursued as case studies on their own, but also in order to be compared with studies like the present one and with study abroad initiatives. Such comparative studies will offer a better understanding of the panorama of possibilities for experiential IL at home and abroad (as was presented in chapter 6 in figure D) that will potentially inform the practice of teacher educators.

Another issue that needs consideration is the requirement for participants' physical presence during the PICEs and whether this is suitable for students who need a flexible mode of study. Evanthia's case (GEv2) is indicative of the need for flexibility, as she reported quitting her part-time job in order to be

able to meet the demands of the green module. For this reason, despite this study showing how physical, face-to face PICEs can be powerful IL experiences, a study comparing such PICEs to other options, such as virtual intercultural encounters, could illuminate ways of catering for different student teachers' needs in line with a philosophy of inclusive education. With the help of technology there can be modalities of experiential learning that did not exist at the time of Dewey's development of his learning philosophy. Although in his time mediated experience happened through books and storytelling, nowadays there is a continuum of mediation (e.g. skype). It would be interesting to investigate the extent to which the first-hand experience of finding oneself in a place, such a local port, where hundreds of recently arrived refugees are gathered, can be approximated by a virtual visit to such a place.

A comparative study between physical PICEs and other types of encounters (virtual, imaginary e.g. through narratives and role plays) would be invaluable for another reason. Overall, this study is aligned with the findings of Lee et al.'s (2014) that confirm students' preferences for IL through personal, first-hand interactions and with the literature that suggests that a face-to-face encounter that involves all the senses (Berger and Luckmann, 1966; Byram, 1997) is unbeatable to other forms of encountering others. However, this study also revealed some voices that should serve to educators as a reminder that learners can indeed be different in terms of their needs and preferences. Forcing someone to 'go out' in order to pursue such first-hand encounters seems to involve the assumption that there is only one best way of learning. Therefore, comparisons with educational alternatives are needed.

Furthermore, Holmes and O'Neill (2012) propose the role of faith/religion in IL as a topic of future research. The results of the present study in relation to religion (that the two participants who stated that the Christian Orthodox religion was of central importance in their lives acknowledged their attitudes towards specific cultural groups as prejudiced and associated these attitudes with their religion) suggest that that would indeed be a research topic worth pursuing.

It would also be useful to explore PICE experiences of students of other disciplines to understand the possible relation of envisaging oneself as social change agent with the chosen educational discipline and with PICEs. Choosing departments of pre-school education was in part a pragmatic decision as this is where I found the module-contexts where students' IL involved community engagement. However, student teachers' IL is arguably complex. It consists of layers of learning something themselves as human beings, but also of learning how to facilitate similar learning to other human beings. Therefore, a future comparative study between student teachers and students of other disciplines could address whether PICEs had such an effect on student teachers because they were already inclined towards making a difference to others, in line with the positions that teaching constitutes a helping profession (e.g. Rogers and Freiberg, 1994) and that teachers are characterised by altruism (e.g. Bartram, 2016).

This study indicated that some student teachers envisioned instigating change in the wider community outside of the school context of their future teaching roles. The proposed comparative study above could also help address whether it is believed that IL is pertinent to all university students, as human beings and as prospective professionals (Killick, 2011; Montgomery et al., 2011; Lee et al.,

2012b) or whether its perceived relevance is limited to educators only and /or those in the social sciences.

Furthermore, in this study the current financial crisis in Greece that has been ongoing since 2008 (e.g. Zmas, 2015; Simiti, 2017) and the rise of far-right beliefs in Greece and in Europe (Zachos, 2013; Vasilakis, 2018) inevitably constituted elements of the wider context. However, these issues were not central in the research questions that the study sought to address. While these socio-political and economic circumstances sadly persist, a study could explicitly address students' IL in relation to them. As far as the economic crisis is concerned, such a study could reveal student teachers' interests, priorities and their expectations from their university education. In terms of the increasing popularity of far-right political forces and discourses in Greece, a study could investigate whether there is a relationship between students' responses towards IL. For example, possible responses could involve scepticism or even rejection of the ideas of tolerance and respect of (national) cultural others on the one hand and an increased interest, even a sense of urgency for IL, on the other.

Last but not least, a future study would illuminate the views of the respective culturally diverse people from the community who will be involved in the PICEs. It would thus enrich the notion of PICEs by shedding light on the different possible interpretations of the interaction by the parties involved, on the co-construction of meanings and on the negotiation of identities during the interaction (e.g. Holliday et al., 2017).

7.6 What I learnt from the PhD

For myself this PhD has been the very embodiment of praxis and learning from experience for myself. I was actively involved in my learning, and in the application of theory. I learnt from my participants and from analysing their learning experiences more things than I could possibly document in this thesis. For example, the aspect of praxis as professional practice that this study revealed to be prominent will inform my professional practice as a university intercultural educator that I am envisioning to pursue.

During fieldwork I developed my intercultural communication skills. I was coming from an English academic culture while I had to research a Greek academic context. For instance, the importance of ethics seems to be conceived so differently in the two contexts that one of the tutors suggested to me to not ask the student participants to sign a consent form in order to not scare them by making them think that their participation would entail something potentially risky. However, besides the fact that administering to participants and obtaining signed consent forms was obligatory for my PhD, by having been trained myself in an English university I had up to that point considered 'naturally' unethical to proceed the study without participants' explicit written consent. That incident was a useful reminder of the relativity of culture.

Another aspect of intercultural communication skills development that I experienced in the field was the age of the participants that ranged between 18 and 21 years old. At the time of the fieldwork

I was 32 years old and I realised that I had not engaged in communication with young people of that age probably since when I was of that age myself. Developing my communication skills with young adults was a very enriching experience, which also proved very useful upon my return from the field to the UK that I started teaching undergraduate students.

Also, my Greek improved over the course of this study. As all my university studies have been in English, I initially found it hard to express some academic concepts in Greek, which were only part of my passive vocabulary. Therefore, I felt the need to communicate to participants in advance of the interviews that although I was a native Greek speaker, born and raised in Greece, I was not proficient in the Greek educational terminology. In the few cases that expressing myself in Greek became momentarily challenging participants appeared to be very understanding. During an interview one participant (GPe1) even took the initiative to say a term in English to ensure that I would understand it! Eventually, in addition to learning that communicating my insecurities to my interlocutors was liberating, I became familiar with a great deal of Greek educational terminology and Greek academic vocabulary.

Furthermore, I realised that in future studies I should probe participants further during interviews so that their meanings become as explicit as possible. I sometimes felt uncomfortable to 'push' them in fear that they might perceive me as putting pressure on them. In retrospect I feel that such a stance reflected on the one hand my fear of participants' withdrawing from the study and on the other hand my fear that they would not enjoy their participation experience. Similarly, in terms of the research design, I was afraid to ask my participants to do 'too much', hence I did not ask them to keep a diary and I resorted to them writing a reflective text instead. The experience I have now gained through this study has led me to believe that it is worth asking potential participants to engage in a study in a way that the researcher deems to be methodologically valuable, instead of prejudging their possible negative attitudes towards such methodology. For instance, in hindsight I realise that asking participants to write a reflective text might have sounded 'scarier' than if I had asked them to keep a diary.

I also learnt the importance of accepting that research studies have limitations and therefore of recognising that although a study is likely not to be perfect its contributions to knowledge can be tiny, but substantive. At the same time, I appreciated the meaning of the famous phrase that has been attributed to Socrates by Plato: 'the one thing I know is that I know nothing' (*ἓν οἶδα ὅτι οὐδὲν οἶδα*).

Lastly, my philosophy in life of dedicating time and energy to issues that matter, since during hard times the belief that they matter will be the way to maintain my motivation, proved to be helpful throughout this PhD and was thus strengthened.

7.7 Final thoughts

To argue that this study has given voice to the culturally diverse others who indirectly formed part of it would be an overclaim. Although some of their stories have been heard, this happened through

the interpretive lenses of the student teacher participants, to which my interpretive layer was added (Giddens, 1993; Cousin, 2009). This study's emphasis on students' gains from the PICEs could be criticised not only for perpetuating an existing power imbalance by caring for the (possibly) already privileged ones and disregarding the perspectives of the (possibly) more underprivileged, but also for doing so by using the stories of vulnerable others. In Freire's (2001) terminology, this study in particular, and arguing for the use of PICEs in general, can be regarded as taking advantage of the oppressed to further empower the oppressors, rather than the first.

In contrast, I view individual and social transformation (Munck et al., 2014) and ultimately alleviating communities under pressure (Bawa, 2014) as the aims of community-based IL. Therefore, on the one hand I acknowledge the dangers that lurk from universities prioritising instrumental rationales for fostering community engaged learning, such as enabling students to develop graduate employability skills and attracting funding, instead of caring about student opportunities for experiential learning and their transformative engagement with the community. At the same time, though, I feel that a society which assesses university graduates' employability on their experiential learning with diverse people and values credentials of social responsibility is heading towards a desirable direction…even if it may still have a long way to go. Systemic change is slow and hard, but possible through agentic approaches. Sensitising student teachers into the social injustice concealed in cultural differences and inspiring them into infusing their adult daily lives, and their teacher practices in particular, with the insights from their IL, although not a sufficient step on its own, is certainly a necessary one for social justice to be fostered. The possible knock on effect that student teachers' IL can have to their immediate local communities, the schools where they will work and to society overall, especially in relation to vulnerable culturally different people, can potentially be very promising.

Lastly, that there can be no absolute truth (although such a statement contradicts itself!) implies that the conclusion of this study is the in-depth opinion of myself as a doctoral researcher. As Allport has noted (1979, p.516) 'Scientists, like other mortals, cannot help but be motivated by their own personal values'. Therefore, this study has been informed by my own democratic and social justice value orientation.

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Appendices

A1 Consent forms/ Information sheets

A.1.1 Blue students' consent form— Greek

ΣΥΜΜΕΤΟΧΗ ΣΕ ΕΡΕΥΝΑ

Τι είναι αυτό το φυλλάδιο ;
Θα ήθελα να σε ενημερώσω για την διδακτορική μου έρευνα και να σε προσκαλέσω να συμμετέχεις σε αυτή. Το κύριο θέμα της είναι η **φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης** στο Ελληνικό Πανεπιστήμιο. Σκοπός μου είναι να κατανοήσω την εμπειρία σου από το μάθημα xxxxxx. Σκοπός μου ΔΕΝ είναι να σε αξιολογήσω.

Ποιος θα συμμετέχει;
Οι βασικοί συμμετέχοντες θα είναι φοιτητές Παιδαγωγικών Τμημάτων δύο Ελληνικών Πανεπιστημίων, οι οποίοι θα παρακολουθούν ένα μάθημα σχετικό με τη Διαπολιτισμική Εκπαίδευση κατά τη διάρκεια του εαρινού εξαμήνου του 2016.

Γιατί να συμμετέχω;
Ο στόχος αυτής της έρευνάς είναι να συμβάλλει στη βελτίωση της εκπαιδευτικής πολιτικής και πρακτικής. Η πραγματοποίηση της όμως θα είναι αδύνατη χωρίς τη δική σου βοήθεια. Η συμμετοχή σου θα είναι ανεκτίμητη, και ευελπιστώ ότι θα αποτελέσει μια αξιοσημείωτη εμπειρία για σένα σε προσωπικό και ακαδημαϊκό επίπεδο.

Πώς μπορώ να βοηθήσω;
Αφιερώνοντας το πολύ 4 ώρες από τον προσωπικό σου χρόνο κατά τη διάρκεια του εαρινού εξαμήνου. Πιο συγκεκριμένα, θα χρειαστώ τη συμμετοχή σου σε:

- δύο ατομικές συνεντεύξεις μαζί μου, διάρκειας περίπου 45 λεπτών η καθεμία (η πρώτη στην αρχή και η δεύτερη προς το τέλος του εξαμήνου)
- μία πιθανή ομαδική συνέντευξη μαζί με εμένα και μερικούς συμφοιτητές σου, διάρκειας περίπου 60 λεπτών

Επίσης θα χρειαστώ τη συγκατάθεσή σου για να:
- διαβάσω τις γραπτές εργασίες σου (χωρίς καμία πρόθεση να τις αξιολογήσω)
- παρατηρήσω δύο με τρεις δραστηριότητες, είτε στον χώρο του Πανεπιστημίου είτε εκτός Πανεπιστημίου, στις οποίες θα συμμετέχεις στα πλαίσια του μαθήματος

Σκοπεύω να ηχογραφήσω τις συνεντεύξεις (χωρίς εικόνα). Αν όμως δεν θέλεις, μπορώ να κρατήσω σημειώσεις. Έχεις κάθε δικαίωμα να μην απαντήσεις κάποια ερώτηση, όπως επίσης και να μου ζητήσεις να διαγράψω ή να μην χρησιμοποιήσω κάποια πληροφορία που θα μου έχεις δώσει.

Θα τηρηθεί εμπιστευτικότητα και ανωνυμία;
Οι απαντήσεις σου στις συνεντεύξεις, όπως και τα δεδομένα που θα προκύψουν από τις παρατηρήσεις και τα γραπτά κείμενα θα παραμείνουν εμπιστευτικά. Δεν θα χρησιμοποιήσω ούτε το αληθινό σου όνομα ούτε λεπτομέρειες από τις οποίες κάποιος θα μπορούσε να καταλάβει ποιος/ποια είσαι. Έτσι θα διατηρήσω και την δική σου ανωνυμία, αλλά και την ανωνυμία του καθηγητή σου, των συμφοιτητών σου και της σχολής στην οποία σπουδάζεις.

Η έρευνα έχει εγκριθεί ως ηθική και δεοντολογική από το Παιδαγωγικό Τμήμα του Πανεπιστημίου του Μπαθ.

Πρέπει να συμμετέχω στην έρευνα;
Η συμμετοχή σου στην έρευνα είναι εντελώς εθελοντική. Η απόφαση συμμετοχής ή μη συμμετοχής στην έρευνα είναι δική σου και μόνο. Δεν θα επηρεάσει ούτε την συνεργασία σου με τον καθηγητή σου ούτε τον τελικό βαθμό του μαθήματος. Μπορείς να αποχωρήσεις ανά πάσα στιγμή, χωρίς να πρέπει να δώσεις καμία εξήγηση και χωρίς καμία αρνητική συνέπεια.

Πώς θα χρησιμοποιηθούν τα δεδομένα;
Τη διατριβή που θα προκύψει από την έρευνα θα διαβάσουν οι επόπτες του διδακτορικού μου, καθώς και οι εξεταστές μου. Θα τοποθετηθεί ένα αντίγραφό της στην βιβλιοθήκη του Πανεπιστημίου του Μπαθ. Επίσης ενδέχεται να χρησιμοποιήσω τα αποτελέσματα σε παρουσιάσεις συνεδρίων και/ή μελλοντικές δημοσιεύσεις.

Εάν έχεις οποιαδήποτε απορία μη διστάσεις να επικοινωνήσεις μαζί μου στα **xxxxxxxxxxx**, **xxxxxxxx** ή στο **E.Polymenakou@bath.ac.uk.** Σε ευχαριστώ πολύ.

Με εκτίμηση,

Εύα Πολυμενάκου
Διδακτορική φοιτήτρια

ΦΟΡΜΑ ΣΥΓΚΑΤΑΘΕΣΗΣ ΦΟΙΤΗΤΡΙΑΣ/ΦΟΙΤΗΤΗ

Εάν ενδιαφέρεσαι να συμμετέχεις στην έρευνα, παρακαλώ συμπλήρωσε την παρακάτω φόρμα συγκατάθεσης

Έχω διαβάσει και κατανοώ τις παραπάνω πληροφορίες και δίνω τη συγκατάθεσή μου για να συμμετέχω στην έρευνα για τη φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης στην Ελληνική τριτοβάθμια εκπαίδευση. Κατανοώ ότι θα μπορώ να κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα συμμετέχουσας/όντος **Ημερομηνία** **Υπογραφή**

Τηλέφωνο επικοινωνίας:

Email επικοινωνίας:

Έχω εξηγήσει την ερευνητική διαδικασία στην οποία ο/η συμμετέχων/ουσα έχει συναινέσει να συμμετέχει. Θα κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα ερευνήτριας **Ημερομηνία** **Υπογραφή**

A.1.2 Blue students' consent form— English

PARTICIPATION IN RESEARCH PROJECT

What is this sheet about?
I would like to inform you about my doctoral study and invite you to participate in it. Its main focus is the student experience of intercultural education at Greek universities. Within this context I will seek to understand your experience of attending the module xxxxxx. I do NOT intend to evaluate you.

Who will participate?
The main participants will be students of Departments of Education at two Greek Universities. They will be attending a module related to intercultural education over the spring semester 2016.

Why should I participate?
The aim of my study is to contribute to improving educational policy and practice. However, it will be impossible to conduct it without your help. Your involvement in it will be invaluable; and, also, hopefully a rewarding experience for you, on a personal and on an academic level.

How can I help?
You will need to dedicate no more than 4 hours of your personal time over the course of the spring academic semester. I would need your consent for participating in:

- two individual interviews with me lasting approx. 45 mins each- the first at the beginning and the second towards the end of the module.
- possible participation in a focus group interview with me and several other classmates of yours lasting approximately 60 mins

I would also need your consent for:

- reading your written pieces of work (with no intention to evaluate them)
- observing a couple of activities on campus and/or off campus, in which you will participate within the context of the module

I would like to audio record the interviews (no video), but, if you are uncomfortable with this, I can take notes instead. You may choose not to respond to any particular question(s) during the study and you can also ask me to delete or not make use of any information you provide.

Will confidentiality and anonymity be kept?
Your responses to interview questions and the data that will be produced by the observations and analysis of your written work will be kept confidential. I will use neither real names nor details from which you could be identified, in order to protect your anonymity and/or the anonymity of your tutors, of your colleagues and of the university where you study. My research project has received support and ethical approval by the Department of Education of the University of Bath.

Do I have to participate?
Participation in this research project is completely voluntary and you are free to withdraw from it at any time without having to provide any reason and without being disadvantaged in any way. Your decision as whether or not to participate in the study will not impact on your collaboration with your tutor nor on your grade for this course.

How will the data be used?
The thesis resulting from this study will be read by my supervisors and my examiners. A copy of the thesis will be placed in the library collection at the University of Bath. In addition, the findings of this study may be used in conference presentations and/or future publications.

If you have any questions feel free to contact me on **xxxxxx**, **xxxxxxxxx**or **E.Polymenakou@bath.ac.uk.**

Thank you very much.

Yours sincerely,

Eva Polymenakou
PhD research student

STUDENT'S CONSENT FORM

If you are happy to participate in this research project, please complete the consent form.

I have read and understand the above and consent to participate in the study on the student experience of intercultural education at Greek universities. I understand that I will be able to keep a copy of this consent form for my records.

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Name of Participant **Date** **Signature**

Participant's telephone number:

Participant's email:

I have explained the research procedure in which the participant has consented to participate. I will retain a copy of this consent form for my records.

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Name of Researcher **Date** **Signature**

A.1.3 Blue tutor' s consent form— Greek

ΣΥΜΜΕΤΟΧΗ ΣΕ ΕΡΕΥΝΑ

Αγαπητέ κύριε xxxxx

Σας ευχαριστώ πολύ για την εθελοντική συμμετοχή σας στην διδακτορική έρευνά μου.

Ποιο είναι το θέμα της έρευνας;
Το κύριο θέμα της έρευνας είναι η **φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης** στο Ελληνικό Πανεπιστήμιο. Σκοπός μου είναι να κατανοήσω την εμπειρία των φοιτητών που παρακολουθούν ένα μάθημα το οποίο τους δίνει τη δυνατότητα να συναντήσουν και να αλληλεπιδράσουν με διαφορετικά άτομα από την τοπική κοινότητα. Σκοπός μου δεν είναι να αξιολογήσω τους φοιτητές.

Ποιος θα συμμετέχει;
Οι βασικοί συμμετέχοντες θα είναι φοιτητές Παιδαγωγικών Τμημάτων δύο Ελληνικών Πανεπιστημίων, οι οποίοι θα παρακολουθούν ένα μάθημα σχετικό με τη Διαπολιτισμική Εκπαίδευση κατά τη διάρκεια του εαρινού ακαδημαϊκού εξαμήνου του 2016.

Γιατί γίνεται η συγκεκριμένη έρευνα;
Ο στόχος αυτής της έρευνάς είναι να συμβάλλει στη βελτίωση της εκπαιδευτικής πολιτικής και πρακτικής. Η συμμετοχή σας θα είναι ανεκτίμητη, και ευελπιστώ ότι θα αποτελέσει μια αξιοσημείωτη εμπειρία για εσάς.

Πώς μπορώ να βοηθήσω;
Οι φοιτητές/φοιτήτριες θα χρειαστεί να αφιερώσουν το πολύ τέσσερις ώρες από τον προσωπικό τους χρόνο κατά τη διάρκεια του εαρινού εξαμήνου. Πιο συγκεκριμένα, θα χρειαστώ τη συγκατάθεση των συμμετεχόντων/συμμετεχουσών για:

- δύο ατομικές συνεντεύξεις μαζί μου και πιθανή συμμετοχή τους σε μία ομαδική συνέντευξη
- να διαβάσω μία γραπτή εργασία τους (χωρίς καμία πρόθεση να την αξιολογήσω)
- να παρατηρήσω δύο με τρεις δραστηριότητες, είτε στον χώρο του Πανεπιστημίου είτε εκτός Πανεπιστημίου, στις οποίες θα συμμετέχουν στα πλαίσια του μαθήματος

Καθώς έχετε συμφωνήσει το μάθημά σας να είναι ένα από τα μαθήματα που θα ερευνήσω, θα χρειαστώ επίσης να μου παρέχετε:

- πρόσβαση στον χώρο διδασκαλίας του μαθήματός σας, αρχικά για να αναζητήσω πιθανούς/ές συμμετέχοντες/ουσες φοιτητές/φοιτήτριες και εν συνεχεία για να τους/τις παρατηρήσω
- τις σχετικές με το μάθημα πληροφορίες που σκοπεύετε να δώσετε και στους/στις φοιτητές/φοιτήτριες
- ένα αντίγραφο ενός γραπτού αναστοχαστικού κειμένου των συμμετεχόντων/ουσών φοιτητών/φοιτητριών

Έχετε κάθε δικαίωμα να μην απαντήσετε κάποια ερώτηση, όπως επίσης και να μου ζητήσετε να διαγράψω ή να μην χρησιμοποιήσω κάποια πληροφορία που θα μου έχετε δώσει.

Θα τηρηθεί εμπιστευτικότητα και ανωνυμία;
Όλες οι απαντήσεις και πληροφορίες που θα μου δώσετε σχετικά με εσάς, τη δουλειά σας ή τους/τις συμμετέχοντες/ουσες φοιτητές/τριες θα παραμείνουν εμπιστευτικές. Δεν θα χρησιμοποιήσω ούτε το αληθινό σας όνομα ούτε λεπτομέρειες από τις οποίες κάποιος θα μπορούσε να καταλάβει ποιος/ποια είστε. Έτσι θα διατηρήσω και την δική σας ανωνυμία, αλλά και την ανωνυμία των φοιτητών/τριών σας, των συναδέλφων σας και του Πανεπιστημίου στο οποίο εργάζεστε. Η έρευνα έχει εγκριθεί ως ηθική και δεοντολογική από το Παιδαγωγικό Τμήμα του Πανεπιστημίου του Μπαθ.

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Πρέπει να συμμετέχω στην έρευνα;
Η συμμετοχή σας στην έρευνα είναι εντελώς εθελοντική. Μπορείτε να αποχωρήσετε ανά πάσα στιγμή, χωρίς να πρέπει να δώσετε καμία εξήγηση και χωρίς καμία αρνητική συνέπεια.

Πώς θα χρησιμοποιηθούν τα δεδομένα;
Τη διατριβή που θα προκύψει από την έρευνα θα διαβάσουν οι επόπτες του διδακτορικού μου, καθώς και οι εξεταστές μου. Θα τοποθετηθεί ένα αντίγραφό της στην βιβλιοθήκη του Πανεπιστημίου του Μπαθ. Επίσης ενδέχεται να χρησιμοποιήσω τα αποτελέσματα σε παρουσιάσεις συνεδρίων και/ή μελλοντικές δημοσιεύσεις.

Εάν έχετε οποιαδήποτε απορία μη διστάσετε να επικοινωνήσετε μαζί μου στα **xxxxxxxx**, **xxxxxxxxxx** ή στο **E.Polymenakou@bath.ac.uk.**

Σας ευχαριστώ εκ των προτέρων για την βοήθειά σας.
Με εκτίμηση,

Εύα Πολυμενάκου
Διδακτορική φοιτήτρια

ΦΟΡΜΑ ΣΥΓΚΑΤΑΘΕΣΗΣ ΔΙΔΑΣΚΟΝΤΟΣ

Εάν ενδιαφέρεστε να συμμετέχετε στην έρευνα, παρακαλώ συμπληρώστε την παρακάτω φόρμα συγκατάθεσης

Έχω διαβάσει και κατανοώ τις παραπάνω πληροφορίες και δίνω τη συγκατάθεσή μου για να συμμετέχω στην έρευνα για τη φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης στην Ελληνική τριτοβάθμια εκπαίδευση. Κατανοώ ότι θα μπορώ να κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα συμμετέχοντος **Ημερομηνία** **Υπογραφή**

Έχω εξηγήσει την ερευνητική διαδικασία στην οποία ο συμμετέχων έχει συναινέσει να συμμετέχει. Θα κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα ερευνήτριας **Ημερομηνία** **Υπογραφή**

A.1.4 Blue tutor's consent form— English

PARTICIPATION IN RESEARCH PROJECT

Dear xxxxxx

Thank you for volunteering to participate in my doctoral study.

What is the study about?
The main focus of my study is the student experience of intercultural education at Greek universities. Within this context I will seek to understand their experience of attending a taught module that provides them with the opportunity to encounter and interact with diverse individuals from the local community. I will not attempt to evaluate students' learning.

Who will participate?
The main participants will be a small number of students of Departments of Education at two Greek Universities. They will be attending a module related to intercultural education over the spring semester of the academic year 2015-2016.

Why is this study taking place?
The aim of my study is to contribute to improving educational policy and practice. Your role as a key informant will be invaluable, and hopefully a rewarding experience for you.

How can I help?
Students will need to dedicate no more than 4 hours of their personal time over the course of the spring academic semester. If they agree to participate, I would need their consent for the following:

- two interviews with me and possible participation in a focus group interview
- observation of a couple of activities on campus and/or off campus, in which they will participate within the context of the module
- reading a written piece of reflective work of theirs (with no intention to evaluate it)

Since you have agreed your module to be one of the contexts that I will study, I would also need your consent for the following:

- granting me access to your class to identify potential participant students and subsequently to observe the participant students
- providing me with any information you might give to students about the module
- providing me with a copy of participant students' reflective written work

You may choose not to respond to any particular question(s) during the study and you can also ask me to delete or not make use of any information you provide.

Will confidentiality and anonymity be kept?
All the responses and information that you give me regarding yourself, your work or a student participant will be kept strictly confidential. I will use neither real names nor details from which you could be identified, in order to protect your anonymity and/or the anonymity of your students, of your colleagues and of the university you work for. My research project has received support and ethical approval by the Department of Education of the University of Bath.

Do I have to participate?
Participation in this research project is completely voluntary and you are free to withdraw from it at any time without having to provide any reason and without being disadvantaged in any way.

How will the data be used?
The thesis resulting from this study will be read by my supervisors and my examiners. A copy of the

thesis will be placed in the library collection at the University of Bath. In addition, the findings of this study may be used in conference presentations and/or future publications.

If you have any questions feel free to contact me on **xxxxx**, **xxxxxx** or **E.Polymenakou@bath.ac.uk.**

Thank you in advance for your help.

Yours sincerely,

Eva Polymenakou
PhD research student

TUTOR'S CONSENT FORM

If you are happy to participate in my research project please sign the following consent form.

I have read and understand the above and consent to participate in the study on the student experience of intercultural education at Greek universities. I understand that I will be able to keep a copy of this consent form for my records.

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Name of Participant Date Signature

I have explained in detail the research procedure in which the participant has consented to participate. I will retain a copy of this consent form for my records.

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Name of Researcher Date Signature

A.1.5 Green students' consent form— Greek

ΣΥΜΜΕΤΟΧΗ ΣΕ ΕΡΕΥΝΑ

Τι είναι αυτό το φυλλάδιο ;
Θα ήθελα να σε ενημερώσω για την διδακτορική μου έρευνα και να σε προσκαλέσω να συμμετέχεις σε αυτή. Το κύριο θέμα της είναι η **φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης** στο Ελληνικό Πανεπιστήμιο. Σκοπός μου είναι να κατανοήσω την εμπειρία σου από το μάθημα xxxxx. Σκοπός μου ΔΕΝ είναι να σε αξιολογήσω.

Ποιος θα συμμετέχει;
Οι βασικοί συμμετέχοντες θα είναι φοιτητές Παιδαγωγικών Τμημάτων δύο Ελληνικών Πανεπιστημίων, οι οποίοι θα παρακολουθούν ένα μάθημα σχετικό με τη Διαπολιτισμική Εκπαίδευση κατά τη διάρκεια του εαρινού εξαμήνου του 2016.

Γιατί να συμμετέχω;
Ο στόχος αυτής της έρευνάς είναι να συμβάλλει στη βελτίωση της εκπαιδευτικής πολιτικής και πρακτικής. Η πραγματοποίηση της όμως θα είναι αδύνατη χωρίς τη δική σου βοήθεια. Η συμμετοχή σου θα είναι ανεκτίμητη, και ευελπιστώ ότι θα αποτελέσει μια αξιοσημείωτη εμπειρία για σένα σε προσωπικό και ακαδημαϊκό επίπεδο.

Πώς μπορώ να βοηθήσω;
Αφιερώνοντας το πολύ τέσσερις ώρες από τον προσωπικό σου χρόνο κατά τη διάρκεια του εαρινού εξαμήνου. Πιο συγκεκριμένα, θα χρειαστώ τη συμμετοχή σου σε:

- δύο ατομικές συνεντεύξεις μαζί μου, διάρκειας περίπου 45 λεπτών η καθεμία (η πρώτη στην αρχή και η δεύτερη προς το τέλος του εξαμήνου)
- μία πιθανή ομαδική συνέντευξη μαζί με εμένα και μερικούς συμφοιτητές σου, διάρκειας περίπου 60 λεπτών

Επίσης θα χρειαστώ τη συγκατάθεσή σου για να:

- διαβάσω μία γραπτή εργασία σου (χωρίς καμία πρόθεση να την αξιολογήσω)
- παρατηρήσω δύο με τρεις δραστηριότητες, είτε στον χώρο του Πανεπιστημίου είτε εκτός Πανεπιστημίου, στις οποίες θα συμμετέχεις στα πλαίσια του μαθήματος

Σκοπεύω να ηχογραφήσω τις συνεντεύξεις (χωρίς εικόνα). Αν όμως δεν θέλεις, μπορώ να κρατήσω σημειώσεις. Έχεις κάθε δικαίωμα να μην απαντήσεις κάποια ερώτηση, όπως επίσης και να μου ζητήσεις να διαγράψω ή να μην χρησιμοποιήσω κάποια πληροφορία που θα μου έχεις δώσει.

Θα τηρηθεί εμπιστευτικότητα και ανωνυμία;
Οι απαντήσεις σου στις συνεντεύξεις, όπως και τα δεδομένα που θα προκύψουν από τις παρατηρήσεις και από την ανάλυση της γραπτής σου εργασίας θα παραμείνουν εμπιστευτικά. Δεν θα χρησιμοποιήσω ούτε το αληθινό σου όνομα ούτε λεπτομέρειες από τις οποίες κάποιος θα μπορούσε να καταλάβει ποιος/ποια είσαι. Έτσι θα διατηρήσω και την δική σου ανωνυμία, αλλά και την ανωνυμία της καθηγήτριάς σου, των συμφοιτητών σου και της σχολής στην οποία σπουδάζεις. Η έρευνα έχει εγκριθεί ως ηθική και δεοντολογική από το Παιδαγωγικό Τμήμα του Πανεπιστημίου του Μπαθ.

Πρέπει να συμμετέχω στην έρευνα;
Η συμμετοχή σου στην έρευνα είναι εντελώς εθελοντική. Η απόφαση συμμετοχής ή μη συμμετοχής στην έρευνα είναι δική σου και μόνο. Δεν θα επηρεάσει ούτε την συνεργασία σου με την καθηγήτριά σου, ούτε τον τελικό βαθμό του μαθήματος. Μπορείς να αποχωρήσεις ανά πάσα στιγμή, χωρίς να πρέπει να δώσεις καμία εξήγηση και χωρίς καμία αρνητική συνέπεια.

Πώς θα χρησιμοποιηθούν τα δεδομένα;
Τη διατριβή που θα προκύψει από την έρευνα θα διαβάσουν οι επόπτες του διδακτορικού μου, καθώς και οι εξεταστές μου. Θα τοποθετηθεί ένα αντίγραφό της στην βιβλιοθήκη του Πανεπιστημίου

του Μπαθ. Επίσης ενδέχεται να χρησιμοποιήσω τα αποτελέσματα σε παρουσιάσεις συνεδρίων και/ή μελλοντικές δημοσιεύσεις.

Εάν έχεις οποιαδήποτε απορία μη διστάσεις να επικοινωνήσεις μαζί μου στα **xxxxxxx**, **xxxxxxxx** ή στο **E.Polymenakou@bath.ac.uk.** Σε ευχαριστώ πολύ.

Με εκτίμηση,

Εύα Πολυμενάκου
Διδακτορική φοιτήτρια

……

…….

ΦΟΡΜΑ ΣΥΓΚΑΤΑΘΕΣΗΣ ΦΟΙΤΗΤΡΙΑΣ/ΦΟΙΤΗΤΗ

Εάν ενδιαφέρεσαι να συμμετέχεις στην έρευνα, παρακαλώ συμπλήρωσε την παρακάτω φόρμα συγκατάθεσης

Έχω διαβάσει και κατανοώ τις παραπάνω πληροφορίες και δίνω τη συγκατάθεσή μου για να συμμετέχω στην έρευνα για τη φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης στην Ελληνική τριτοβάθμια εκπαίδευση. Κατανοώ ότι θα μπορώ να κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα συμμετέχουσας/οντος **Ημερομηνία** **Υπογραφή**

Τηλέφωνο επικοινωνίας συμμετέχουσας/οντος:

Email επικοινωνίας συμμετέχουσας/οντος:

Έχω εξηγήσει την ερευνητική διαδικασία στην οποία ο/η συμμετέχων/ουσα έχει συναινέσει να συμμετέχει. Θα κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα ερευνήτριας **Ημερομηνία** **Υπογραφή**

A.1.6 Green students' consent form— English

ΣΥΜΜΕΤΟΧΗ ΣΕ ΕΡΕΥΝΑ

Τι είναι αυτό το φυλλάδιο ;
Θα ήθελα να σε ενημερώσω για την διδακτορική μου έρευνα και να σε προσκαλέσω να συμμετέχεις σε αυτή. Το κύριο θέμα της είναι η **φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης** στο Ελληνικό Πανεπιστήμιο. Σκοπός μου είναι να κατανοήσω την εμπειρία σου από το μάθημα xxxxx. Σκοπός μου ΔΕΝ είναι να σε αξιολογήσω.

Ποιος θα συμμετέχει;
Οι βασικοί συμμετέχοντες θα είναι φοιτητές Παιδαγωγικών Τμημάτων δύο Ελληνικών Πανεπιστημίων, οι οποίοι θα παρακολουθούν ένα μάθημα σχετικό με τη Διαπολιτισμική Εκπαίδευση κατά τη διάρκεια του εαρινού εξαμήνου του 2016.

Γιατί να συμμετέχω;
Ο στόχος αυτής της έρευνάς είναι να συμβάλλει στη βελτίωση της εκπαιδευτικής πολιτικής και πρακτικής. Η πραγματοποίηση της όμως θα είναι αδύνατη χωρίς τη δική σου βοήθεια. Η συμμετοχή σου θα είναι ανεκτίμητη, και ευελπιστώ ότι θα αποτελέσει μια αξιοσημείωτη εμπειρία για σένα σε προσωπικό και ακαδημαϊκό επίπεδο.

Πώς μπορώ να βοηθήσω;
Αφιερώνοντας το πολύ τέσσερις ώρες από τον προσωπικό σου χρόνο κατά τη διάρκεια του εαρινού εξαμήνου. Πιο συγκεκριμένα, θα χρειαστώ τη συμμετοχή σου σε:

- δύο ατομικές συνεντεύξεις μαζί μου, διάρκειας περίπου 45 λεπτών η καθεμία (η πρώτη στην αρχή και η δεύτερη προς το τέλος του εξαμήνου)
- μία πιθανή ομαδική συνέντευξη μαζί με εμένα και μερικούς συμφοιτητές σου, διάρκειας περίπου 60 λεπτών

Επίσης θα χρειαστώ τη συγκατάθεσή σου για να:

- διαβάσω μία γραπτή εργασία σου (χωρίς καμία πρόθεση να την αξιολογήσω)
- παρατηρήσω δύο με τρεις δραστηριότητες, είτε στον χώρο του Πανεπιστημίου είτε εκτός Πανεπιστημίου, στις οποίες θα συμμετέχεις στα πλαίσια του μαθήματος

Σκοπεύω να ηχογραφήσω τις συνεντεύξεις (χωρίς εικόνα). Αν όμως δεν θέλεις, μπορώ να κρατήσω σημειώσεις. Έχεις κάθε δικαίωμα να μην απαντήσεις κάποια ερώτηση, όπως επίσης και να μου ζητήσεις να διαγράψω ή να μην χρησιμοποιήσω κάποια πληροφορία που θα μου έχεις δώσει.

Θα τηρηθεί εμπιστευτικότητα και ανωνυμία;
Οι απαντήσεις σου στις συνεντεύξεις, όπως και τα δεδομένα που θα προκύψουν από τις παρατηρήσεις και από την ανάλυση της γραπτής σου εργασίας θα παραμείνουν εμπιστευτικά. Δεν θα χρησιμοποιήσω ούτε το αληθινό σου όνομα ούτε λεπτομέρειες από τις οποίες κάποιος θα μπορούσε να καταλάβει ποιος/ποια είσαι. Έτσι θα διατηρήσω και την δική σου ανωνυμία, αλλά και την ανωνυμία της καθηγήτριάς σου, των συμφοιτητών σου και της σχολής στην οποία σπουδάζεις. Η έρευνα έχει εγκριθεί ως ηθική και δεοντολογική από το Παιδαγωγικό Τμήμα του Πανεπιστημίου του Μπαθ.

Πρέπει να συμμετέχω στην έρευνα;
Η συμμετοχή σου στην έρευνα είναι εντελώς εθελοντική. Η απόφαση συμμετοχής ή μη συμμετοχής στην έρευνα είναι δική σου και μόνο. Δεν θα επηρεάσει ούτε την συνεργασία σου με την καθηγήτριά σου, ούτε τον τελικό βαθμό του μαθήματος. Μπορείς να αποχωρήσεις ανά πάσα στιγμή, χωρίς να πρέπει να δώσεις καμία εξήγηση και χωρίς καμία αρνητική συνέπεια.

Πώς θα χρησιμοποιηθούν τα δεδομένα;
Τη διατριβή που θα προκύψει από την έρευνα θα διαβάσουν οι επόπτες του διδακτορικού μου, καθώς και οι εξεταστές μου. Θα τοποθετηθεί ένα αντίγραφό της στην βιβλιοθήκη του Πανεπιστημίου του Μπαθ. Επίσης ενδέχεται να χρησιμοποιήσω τα αποτελέσματα σε παρουσιάσεις συνεδρίων

και/ή μελλοντικές δημοσιεύσεις.

Εάν έχεις οποιαδήποτε απορία μη διστάσεις να επικοινωνήσεις μαζί μου στα **xxxxxxxx,xxxxx** ή στο **E.Polymenakou@bath.ac.uk.** Σε ευχαριστώ πολύ.

Με εκτίμηση,

Εύα Πολυμενάκου
Διδακτορική φοιτήτρια

……

…….

ΦΟΡΜΑ ΣΥΓΚΑΤΑΘΕΣΗΣ ΦΟΙΤΗΤΡΙΑΣ/ΦΟΙΤΗΤΗ

Εάν ενδιαφέρεσαι να συμμετέχεις στην έρευνα, παρακαλώ συμπλήρωσε την παρακάτω φόρμα συγκατάθεσης

Έχω διαβάσει και κατανοώ τις παραπάνω πληροφορίες και δίνω τη συγκατάθεσή μου για να συμμετέχω στην έρευνα για τη φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης στην Ελληνική τριτοβάθμια εκπαίδευση. Κατανοώ ότι θα μπορώ να κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα συμμετέχουσας/οντος **Ημερομηνία** **Υπογραφή**

Τηλέφωνο επικοινωνίας συμμετέχουσας/οντος:

Email επικοινωνίας συμμετέχουσας/οντος:

Έχω εξηγήσει την ερευνητική διαδικασία στην οποία ο/η συμμετέχων/ουσα έχει συναινέσει να συμμετέχει. Θα κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα ερευνήτριας **Ημερομηνία** **Υπογραφή**

A.1.7 Green tutor' s consent form— Greek

ΣΥΜΜΕΤΟΧΗ ΣΕ ΕΡΕΥΝΑ

Αγαπητή κυρία xxxxxx,

Σας ευχαριστώ πολύ για την εθελοντική συμμετοχή σας στην διδακτορική έρευνά μου.

Ποιο είναι το θέμα της έρευνας;
Το κύριο θέμα της έρευνας είναι η **φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης** στο Ελληνικό Πανεπιστήμιο. Σκοπός μου είναι να κατανοήσω την εμπειρία των φοιτητών που παρακολουθούν ένα μάθημα το οποίο τους δίνει τη δυνατότητα να συναντήσουν και να αλληλεπιδράσουν με διαφορετικά άτομα από την τοπική κοινότητα. Σκοπός μου δεν είναι να αξιολογήσω τους φοιτητές.

Ποιος θα συμμετέχει;
Οι βασικοί συμμετέχοντες θα είναι φοιτητές Παιδαγωγικών Τμημάτων δύο Ελληνικών Πανεπιστημίων, οι οποίοι θα παρακολουθούν ένα μάθημα σχετικό με τη Διαπολιτισμική Εκπαίδευση κατά τη διάρκεια του εαρινού ακαδημαϊκού εξαμήνου του 2016.

Γιατί γίνεται η συγκεκριμένη έρευνα;
Ο στόχος αυτής της έρευνάς είναι να συμβάλλει στη βελτίωση της εκπαιδευτικής πολιτικής και πρακτικής. Η συμμετοχή σας θα είναι ανεκτίμητη, και ευελπιστώ ότι θα αποτελέσει μια αξιοσημείωτη εμπειρία για εσάς.

Πώς μπορώ να βοηθήσω;
Οι φοιτητές/φοιτήτριες θα χρειαστεί να αφιερώσουν το πολύ τέσσερις ώρες από τον προσωπικό τους χρόνο κατά τη διάρκεια του εαρινού εξαμήνου. Πιο συγκεκριμένα, θα χρειαστώ τη συγκατάθεση των συμμετεχόντων/συμμετεχουσών για:

- δύο ατομικές συνεντεύξεις μαζί μου και πιθανή συμμετοχή τους σε μία ομαδική συνέντευξη
- να διαβάσω μία γραπτή εργασία τους (χωρίς καμία πρόθεση να την αξιολογήσω)
- να παρατηρήσω δύο με τρεις δραστηριότητες, είτε στον χώρο του Πανεπιστημίου είτε εκτός Πανεπιστημίου, στις οποίες θα συμμετέχουν στα πλαίσια του μαθήματος

Καθώς έχετε συμφωνήσει το μάθημά σας να είναι ένα από τα μαθήματα που θα ερευνήσω, θα χρειαστώ επίσης να μου παρέχετε:

- πρόσβαση στον χώρο διδασκαλίας του μαθήματός σας, αρχικά για να αναζητήσω πιθανούς/ές συμμετέχοντες/ουσες φοιτητές/φοιτήτριες και εν συνεχεία για να τους/τις παρατηρήσω
- τις σχετικές με το μάθημα πληροφορίες που σκοπεύετε να δώσετε και στους/στις φοιτητές/φοιτήτριες
- ένα αντίγραφο ενός γραπτού αναστοχαστικού κειμένου των συμμετεχόντων/ουσών φοιτητών/φοιτητριών

Έχετε κάθε δικαίωμα να μην απαντήσετε κάποια ερώτηση, όπως επίσης και να μου ζητήσετε να διαγράψω ή να μην χρησιμοποιήσω κάποια πληροφορία που θα μου έχετε δώσει.

Θα τηρηθεί εμπιστευτικότητα και ανωνυμία;
Όλες οι απαντήσεις και πληροφορίες που θα μου δώσετε σχετικά με εσάς, τη δουλειά σας ή τους/τις συμμετέχοντες/ουσες φοιτητές/τριες θα παραμείνουν εμπιστευτικές. Δεν θα χρησιμοποιήσω ούτε το αληθινό σας όνομα ούτε λεπτομέρειες από τις οποίες κάποιος θα μπορούσε να καταλάβει ποιος/ποια είστε. Έτσι θα διατηρήσω και την δική σας ανωνυμία, αλλά και την ανωνυμία των φοιτητών/τριών σας, των συναδέλφων σας και του Πανεπιστημίου στο οποίο εργάζεστε. Η έρευνα έχει εγκριθεί ως ηθική και δεοντολογική από το Παιδαγωγικό Τμήμα του Πανεπιστημίου του Μπαθ.

Πρέπει να συμμετέχω στην έρευνα;

Η συμμετοχή σας στην έρευνα είναι εντελώς εθελοντική. Μπορείτε να αποχωρήσετε ανά πάσα στιγμή, χωρίς να πρέπει να δώσετε καμία εξήγηση και χωρίς καμία αρνητική συνέπεια.

Πώς θα χρησιμοποιηθούν τα δεδομένα;
Τη διατριβή που θα προκύψει από την έρευνα θα διαβάσουν οι επόπτες του διδακτορικού μου, καθώς και οι εξεταστές μου. Θα τοποθετηθεί ένα αντίγραφό της στην βιβλιοθήκη του Πανεπιστημίου του Μπαθ. Επίσης ενδέχεται να χρησιμοποιήσω τα αποτελέσματα σε παρουσιάσεις συνεδρίων και/ή μελλοντικές δημοσιεύσεις.

Εάν έχετε οποιαδήποτε απορία μη διστάσετε να επικοινωνήσετε μαζί μου στα **xxxxxx**, xxxxxxx ή στο **E.Polymenakou@bath.ac.uk.**

Σας ευχαριστώ εκ των προτέρων για την βοήθειά σας.
Με εκτίμηση,

Εύα Πολυμενάκου
Διδακτορική φοιτήτρια

ΦΟΡΜΑ ΣΥΓΚΑΤΑΘΕΣΗΣ ΔΙΔΑΣΚΟΥΣΑΣ

Εάν ενδιαφέρεστε να συμμετέχετε στην έρευνα, παρακαλώ συμπληρώστε την παρακάτω φόρμα συγκατάθεσης

Έχω διαβάσει και κατανοώ τις παραπάνω πληροφορίες και δίνω τη συγκατάθεσή μου για να συμμετέχω στην έρευνα για τη φοιτητική εμπειρία της διαπολιτισμικής εκπαίδευσης στην Ελληνική τριτοβάθμια εκπαίδευση. Κατανοώ ότι θα μπορώ να κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα συμμετέχουσας **Ημερομηνία** **Υπογραφή**

Έχω εξηγήσει την ερευνητική διαδικασία στην οποία η συμμετέχουσα έχει συναινέσει να συμμετέχει. Θα κρατήσω ένα αντίγραφο αυτής της φόρμας συγκατάθεσης για το αρχείο μου.

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Όνομα ερευνήτριας **Ημερομηνία** **Υπογραφή**

A.1.8 Green tutor's consent form— English

PARTICIPATION IN RESEARCH PROJECT

Dear xxxxxxxx,

Thank you for volunteering to participate in my doctoral study.

What is the study about?

The main focus of my study is the student experience of intercultural education at Greek universities. Within this context I will seek to understand their experience of attending a taught module that provides them with the opportunity to encounter and interact with diverse individuals from the local community. I will not attempt to evaluate students' learning.

Who will participate?

The main participants will be a small number of students of Departments of Education at two Greek Universities. They will be attending a module related to intercultural education over the spring semester of the academic year 2015-2016.

Why is this study taking place?

The aim of my study is to contribute to improving educational policy and practice. Your role as a key informant will be invaluable, and hopefully a rewarding experience for you.

How can I help?

Students will need to dedicate no more than 4 hours of their personal time over the course of the spring academic semester. If they agree to participate, I would need their consent for the following:

- two interviews with me and possible participation in a focus group interview
- observation of a couple of activities on campus and/or off campus, in which they will participate within the context of the module
- reading a written piece of reflective work of theirs (with no intention to evaluate it)

Since you have agreed your module to be one of the contexts that I will study, I would also need your consent for the following:

- granting me access to your class to identify potential participant students and subsequently to observe the participant students
- providing me with any information you might give to students about the module
- providing me with a copy of participant students' reflective written work

You may choose not to respond to any particular question(s) during the study and you can also ask me to delete or not make use of any information you provide.

Will confidentiality and anonymity be kept?

All the responses and information that you give me regarding yourself, your work or a student participant will be kept strictly confidential. I will use neither real names nor details from which you could be identified, in order to protect your anonymity and/or the anonymity of your students, of your colleagues and of the university you work for. My research project has received support and ethical approval by the Department of Education of the University of Bath.

Do I have to participate?

Participation in this research project is completely voluntary and you are free to withdraw from it at any time without having to provide any reason and without being disadvantaged in any way.

How will the data be used?

The thesis resulting from this study will be read by my supervisors and my examiners. A copy of

the thesis will be placed in the library collection at the University of Bath. In addition, the findings of this study may be used in conference presentations and/or future publications.

If you have any questions feel free to contact me on **xxxxx**, **xxxxxx** or **E.Polymenakou@bath.ac.uk.**

Thank you in advance for your help.

Yours sincerely,

Eva Polymenakou

TUTOR CONSENT FORM

If you are happy to participate in my research project please sign the following consent form.

I have read and understand the above and consent to participate in the study on the student experience of intercultural education at Greek universities. I understand that I will be able to keep a copy of this consent form for my records.

| --- | --- | --- |
| Name of Participant | Date | Signature |

I have explained in detail the research procedure in which the participant has consented to participate. I will retain a copy of this consent form for my records.

| --- | --- | --- |
| Name of Researcher | Date | Signature |

A2 Interview Questions

A.2.1 Interview 1 questions—Greek

ΠΡΩΤΗ ΗΜΙΔΟΜΗΜΕΝΗ ΣΥΝΕΝΤΕΥΞΗ

(αρχή εξαμήνου)

ΓΕΝΙΚΑ

Διάλεξε ένα ψευδώνυμο

ΣΧΕΤΙΚΑ ΜΕ ΤΗΝ ΙΔΙΑ

Οικειότητα με την τοπική κοινότητα

Από πού είσαι;

Πόσο καιρό ζεις στην πράσινη/μπλε πόλη;

(Αν δεν είναι από πράσινη/μπλε πόλη) Ποιες ήταν οι πρώτες σου εντυπώσεις απ' τους ανθρώπους/ την πόλη/ το Πανεπιστήμιο/ τη ζωή εδώ όταν πρωτοήρθες; Θυμάσαι τι σκεφτόσουν και πώς αισθανόσουν;
Οι ντόπιοι καταλαβαίνουν ότι δεν είσαι από εδώ; Αν ναι, πώς νιώθεις γι'αυτό;
'Εχεις αντιμετωπίσει ποτέ διακρίσεις σε σχέση με τους ντόπιους;

Έχεις ζήσει ποτέ σε κάποιο άλλο μέρος; Αν ναι, πού, για πόσο καιρό και για ποιο λόγο;

Ταυτότητα/ Αυτοαντίληψη

Πώς θα περιέγραφες τον εαυτό σου σε κάποιον που δεν σε ξέρει;

Πώς πιστεύεις ότι τα κοντινά σου πρόσωπα θα σε περιέγραφαν σε μένα;

Στάσεις απέναντι στη διαφορεικότητα

Σκέψου ένα πολύ αγαπημένο σου πρόσωπο. Υπάρχει κάτι στο οποίο να μοιάζετε; Κάτι στο οποίο να διαφέρετε;

Πόσο σημαντικό ή ασήμαντο είναι για σένα να μοιάζεις με τους ανθρώπους που συναναστρέφεσαι;

Νιώθεις διαφορετική σε σχέση με τους φίλους σου; Με τους συμφοιτητές σου; Με τους ανθρώπους εδώ; Με τους ανθρώπους στον τόπο καταγωγής σου; (αν ισχύει)

Βλέπεις να υπάρχουν διαφορές ανάμεσα στους φοιτητές στο Πανεπιστήμιο; Ανάμεσα στους ανθρώπους εκτός Πανεπιστημίου; Ανάμεσα στους ανθρώπους εδώ και στον τόπο καταγωγής σου; (αν ισχύει)

Μπορείς να μου περιγράψεις λεπτομερώς μία περίπτωση στην οποία αλληλεπέδρασες με ένα ή παραπάνω άτομα τα οποία ήταν πολύ διαφορετικά από σένα; Τι διαφορές είχε/αν από σένα; Υπήρξε καμία δυσκολία: Αν ναι, πώς την αντιμετώπισες;

Αλληλεπιδράς συχνά με άτομα που είναι πολύ διαφορετικά από σένα; Τι διαφορές από σένα έχουν; Πώς αλληλεπιδράς μαζί τους; Υπάρχουν δυσκολίες σε αυτές τις αλληλεπιδράσεις;

ΣΧΕΤΙΚΑ ΜΕ ΤΙΣ ΣΠΟΥΔΕΣ

Τι σε οδήγησε να σπουδάσεις παιδαγωγικά;

Ποιες είναι οι εντυπώσεις σου από τις σπουδές ως τώρα;

ΣΧΕΤΙΚΑ ΜΕ ΤΟ ΜΑΘΗΜΑ

Πληροφορίες

Τι γνώριζες για το μάθημα πριν ξεκινήσει;

Follow Up: Από πού γνώριζες αυτές τις πληροφορίες; Πχ. Είχες διαβάσει την περιγραφή από τον οδηγό σπουδών;

Τι γνωρίζεις για το μάθημα τώρα;

Follow Up: Σχετικά με τι είναι το μάθημα; Πώς θα διδαχθεί;

Προσδοκίες/ κίνητρο/α

Τι περίμενες από το μάθημα πριν ξεκινήσει;

Τι φαντάζεσαι ότι θα σου προσφέρει το μάθημα/ θα πάρεις από το μάθημα;

Τι σε έκανε να διαλέξεις το συγκεκριμένο μάθημα επιλογής; (ΜΟΝΟ ΜΠΛΕ ΜΑΘΗΜΑ)

Τι ευελπιστείς να μάθεις από την εμπειρία αλληλεπίδρασης με διαφορετικά άτομα εκτός πανεπιστημίου; (εάν η ίδια την έχει αναφέρει)

Προβλέπεις καμία δυσκολία σχετικά με την συνάντηση;
(Αν ναι) Πιστεύεις ότι ξεπερνιέται; Αν ναι, πώς;

Ανάγκες και προτιμήσεις

Τι θα ήθελες να σου προσφέρει το μάθημα/ να πάρεις από το μάθημα;

Εάν ήταν στο χέρι σου, πώς θα ήθελες να διδασκόταν το μάθημα;

Πώς νιώθεις σχετικά με τις εργασίες/δράσεις που θα έχεις να κάνεις; (εάν δεν έχει αναφέρει τίποτα η ίδια μέχρι αυτό το σημείο)

Ποιες είναι οι εντυπώσεις σου από το μάθημα ως τώρα;

ΜΑΘΗΣΗ

Σου αρέσει να μαθαίνεις καινούργια πράγματα;

Πώς μαθαίνεις καλύτερα; /Πώς σου αρέσει να μαθαίνεις;

Πότε ήταν η τελευταία φορά που αισθάνθηκες ότι έμαθες κάτι καινούργιο; Θα μπορούσες να περιγράψεις με μερικές λεπτομέρειες αυτή την μαθησιακή εμπειρία;

A.2.2 Interview 1 questions—English

FIRST SEMI-STRUCTURED INTERVIEW

(conducted after the second week of classes)

GENERAL

Pick a pseudonym

ABOUT HERSELF

Familiarity with the local community

Where are you from?

How long have you lived in green city/blue city?

(If not from green city/blue city) What was your first impression of the people/ the city/ the University/life when you first moved here? Can you recall your feelings?
Can local people tell you are not from here?
Have you ever felt discriminated against local people?

Have you ever lived anywhere else? If so, where, for how long and what for?

Identity/ Self-perception

How would you describe yourself to someone who doesn't know you?

How do you think people who know you well would describe you to me?

Attitudes towards diversity

Think of a person with whom you are very close. Are there any similarities between this person and yourself? Are there any differences?

How important or unimportant is it to you to be similar to the people you hang out with?

Do you feel different from your friends? From your classmates? From people in the green city/blue city? From people back home? (if applicable)

Do you see any differences among students on campus? Among people off campus? Between people here and people at home? (if applicable)

Can you describe to me in as much detail as possible a situation when you interacted with a person (or more) who was very different from you? In what ways was s/he different? Were there any challenges? If so, how did you deal with them?

Do you interact frequently with people who are very different from you? If so, in what ways are they different? How do you interact with them? Are there any challenges?

ABOUT THE COURSE

What made you pursue a degree in Education?

What is your impression of the course so far?

ABOUT THE MODULE

Information

What did you know about the module before it began?

Follow Up: How did you know this information? Had you read the module description from the studies guide/ course website?

What do you know about the module now?

Follow Up: What is the module about? How is it going to be taught?

Expectations/ motivation

What were you expecting from the module before it started?

What do you anticipate the module to offer to you/ to gain out of the module?

What made you choose this particular elective module? (BLUE MODULE ONLY)

What are you hoping to learn from the experience of interacting with diverse people off campus? (if the student has mentioned the project)

Do you foresee any challenges in relation to the encounter?
(If yes) Can they be overcome? If so, how?

Needs and preferences

What would you like the course to offer to you/ to gain out of the module?

If it was completely upon you to decide, how would you like the module to be taught?

How do you feel about the project(s) you will need to carry out? (if the student hasn't mentioned anything about it up to that point)

What is your impression of the module so far?

LEARNING

Do you like learning new things?

How do you learn best? How do you like learning?

When was the last time you felt you learnt something new? Could you describe in some detail that learning experience?

A.2.3 Interview 2 questions—Greek

ΔΕΥΤΕΡΗ ΗΜΙΔΟΜΗΜΕΝΗ ΣΥΝΕΝΤΕΥΞΗ

(τέλος εξαμήνου)

Ποια είναι η συνολική σου εμπειρία σου από το μάθημα;

Πιστεύεις ότι σου προσέφερε κάτι το μάθημα; Αν ναι, τι; (επανάληψη από την πρώτη συνέντευξη)

Πιστεύεις ότι μελλοντικά θα σου φανεί χρήσιμο αυτό το μάθημα; Αν ναι, πώς;

Πώς θα εξηγούσες σε έναν ενήλικα που δεν έχει σχέση με το αντικείμενο με απλό λόγια τι σημαίνει «διαπολιτισμικός»/ τι κάνατε στο μάθημα.

Μίλησέ μου για την εργασία (αν δεν έχουν ήδη μιλήσει).

Ερωτήσεις για τη διαπολιτισμική συνάντηση, ανάλογα με την εργασία:

Πού έγινε, με ποιον/ποιους, ήταν το/α άτομο/α όπως το είχαν φανταστεί, πώς ένιωσαν εκείνη τη στιγμή, πών νιώθουν τη στιγμή της συνέντευξης, τι σκέφτονταν, πώς συμπεριφέρθηκαν οι ίδιες, πώς συμπεριφέρθηκαν οι άλλοι

Για όσες δεν βγήκαν έξω: Γιατί δεν βγήκες έξω; Υπάρχει κάτι που θα σου είχε δώσει το κίνητρο να βγεις;

Για όσες βγήκαν έξω; Τι σε παρακίνησε να βγεις έξω; Πώς νιώθεις που το έκανες; Ήταν παραπάνω κόπος; Αν ναι, άξιζε;

Τι ξεχώρισες από το μάθημα; Τι θα άλλαζες; Τι σου έλειψε;

Αν ήταν στο χέρι σου να αποφασίσεις πώς θα ήθελες να διδάσκεται αυτό το μάθημα; (επανάληψη από την πρώτη συνέντευξη)

Πιστεύεις ότι η στάση σου απέναντι στη ζωή/ την εκπαίδευση/ το μέλλον σου είναι συνδεδεμένη/ επηρασμένη από την οικονομική κρίση και την ανεργία στην Ελλάδα; Αν ναι, πώς;

A.2.4 Interview 2 questions—English

SECOND INDIVIDUAL SEMI-STRUCTURED INTERVIEW

(conducted at the end of the semester)

What is your overall module experience?

Has the module offered anything to you/ have gained anything out of the module? If so, what? (repeated from interview 1)

Do you think this module is going to be useful for you in the future? If so, how?

How would you explain to an adult who is not familiar with the discipline of intercultural education in plain language what 'intercultural' means/what you did in this module?

Tell me about the project (if she has not talked about it yet)

Questions about the PICE, depending on each project:

When did it take place/ with who/ was/were the people as she had imagined them to be/ how did she feel/ how is she feeling now/ what was she thinking/ how did she behave/ how did the other(s) behave?

To those who did not go out: Why did you not go out? Is there anything that would have motivated you to go out?

To those who did go out: What motivated you to go out? How do you feel about doing it? Did it require an additional effort? If so, was it worth it?

What aspect of the module stood out for you? What would you change? What did you miss?

If it was completely upon you to decide, how would you like the module to be taught? (repeated from interview 1)

Do you believe that your attitude towards life/education/ your future is related/influenced by the economic crisis and the unemployment in Greece? If so, how?

A.2.5 General interview questions guide in Greek, based on Brinkmann and Kvale (2015)

ΓΕΝΙΚΟΣ ΟΔΗΓΟΣ ΕΡΩΤΗΣΕΩΝ

Από Brinkmann and Kvale (2015 σσ. 160-162)

Εισαγωγικές ερωτήσεις

Μπορείς να μου μιλήσεις για...;

Θυμάσαι μία περίσταση στην οποία…;

Τι έγινε στο επεισόδιο που ανέφερες;

Θα μπορούσες να μου περιγράψεις λεπτομερώς μια κατάσταση στην οποία…;

Διερευνητικές ερωτήσεις

Θα μπορούσες να πεις κάτι παραπάνω σχετικά με αυτό;

Θα μπορούσες να μου δώσεις μια πιο λεπτομερή περιγραφή του τι έγινε;

Έχεις άλλα παραδείγματα;

Διευκρινιστικές ερωτήσεις

Τι ακριβώς έκανες όταν ένιωσες… την αγωνία να κορυφώνεται;

Το έχεις βιώσει αυτό εσύ η ίδια;

Διαρθρωτικές ερωτήσεις

Θα ήθελα τώρα να εισάγω ένα άλλο θέμα

Ερμηνευτικές ερωτήσεις

Άρα εννοείς ότι...?

Καταλαβαίνω σωστά ότι νιώθεις...?

Η έκφραση...καλύπτει αυτό που μόλις εξέφρασες?

Από Brinkmann and Kvale (2015, σ. 163)

Μπορείς να μου το περιγράψεις; Τι συνέβη; (**περιγραφική**)
Τι έκανες; (**συμπεριφορική**)
Πώς το θυμάσαι; Πώς το βίωσες; (**βιωματική**).
Τι νιώθεις γι΄αυτό; Ποια ήταν η συναισθηματική σου αντίδραση; (**συναισθηματική**)
Τι σκέφτεσαι γι΄αυτό; Πώς αντιλαμβάνεσαι το συγκεκριμένο θέμα; (**νοητική**)
Ποια είναι η γνώμη σου για ό,τι έγινε; Πώς το κρίνεις σήμερα; (**αξιολογιτική**)

A.2.6 General interview questions guide in English, based on Brinkmann and Kvale (2015)

From Brinkmann and Kvale (2015, pp. 160-162)

Introductory questions

Can you tell me about...?

Do you remember an occasion when...?

What happened in the episode you mentioned?

Could you describe in as much detail as possible a situation in which…?

Probing questions

Could you say something more about that?

Can you give a more detailed description of what happened?

Do you have further examples of this?

Specifying questions

What did you actually do when…e.g. you felt a mounting anxiety?

Have you also experienced this yourself?

Structuring questions

I would now like to introduce another topic

Interpreting questions

You then mean that...?

Is it correct that you feel that...?

Does the expression...cover what you have just expressed?

From Brinkmann and Kvale (2015 p. 163)

Can you describe it to me? What happened? (**descriptive**)
What did you do? (**behavioural**)
How do you remember it? How did you experience it? (**experiential**).
What do you feel about it? How was your emotional reaction to this event? (**emotional**)
What do you think about it? How do you conceive of this issue? (**cognitive**)
What is your opinion of what happened? How do you judge it today? (**evaluative**)

A3 Sample entries from my research diary

28/02/2016

So here I am. At the airport waiting for mum, who's on her way to pick me up. I've just arrived in Greece and I'll be staying for 4-5 months. I keep thinking that it wouldn't have been the same if I hadn't come here. The people, their dark skin faces, their eyes, their manners, their expressions...

…The most striking thing every time I come to Greece is how lovely, expressive and sociable Greek people usually are. Not all of them. But there's always more than one case, one person, one group of friends, a family that have just started chatting with the person next to them.

I'm sitting where the taxis are waiting for their lucky ride. It won't be me though. Mum's coming to pick me up. I am conscious about how long they might have been waiting, and about how my studentship translated in euros could be higher than their salary… I look forward to contributing to the local economy.

16/02/2016

It might be a good idea to schedule the second interview early on for students to put the day in their diaries. Before scheduling the second interview, I should take into account:

-the day classes finish
-the day exams begin
-if it's going to be face to face or by Skype
-if I will have their reflective writing by then.

I intend to be a friendly interviewer and to work on creating rapport. I need to make students feel comfortable with me and believe me when I tell them there are no right or wrong answers.

14/07/2016

<u>On reflective texts</u>

Overall it has been challenging to chase the xxxx [green] students and get their texts. In the end, upon listening to their second interviews and their projects, I picked the ones who had been in contact with someone in the community or had been close but didn't come in contact for some reason*. This whole process has made me reflect on the contribution of the texts to my study and I believe that even the fact that they sent them to me at different times may yield interesting and even unexpected findings.

*****Comment added on 6/5/2017 upon reading this entry:

An experience could be intercultural even if no communication has taken place. The difference between a multicultural situation and an intercultural one is in the degree of intentionality.

06/03/2017

<u>Coding round 1: On verb tense of codes</u>

I've just begun the analysis of the second interviews and I realise that the wording of some of my xxxx [first interviews] codes will not do if it is in the future (e.g. Student believes the project will be useful/interesting). I am faced with a dilemma; to keep all codes as they are and create new codes that refer to the project as a past experience (e.g. Student believes the project was useful/interesting) or to try and merge the two in a code with a more neutral tense use, in the present if possible (e.g. Student finds the project useful/interesting). For the moment, I am going to do the latter, as it feels more practical and less time-consuming to have the same ideas represented by one code rather than two. I can then look at my Excel with the codes to see if a student believed the same or not in the first and the second interview.

15/05/2017
On consistency in coding

I read the following from Richards (2009, p.109):
'For consistency over time, code a clean version of a document you coded earlier. Don't cheat and check the earlier coding! It is important that you discover how different your coding will be now'.

And I realised I've already done that, when looking again at my coded data documents to remove the segments to a separate document. I looked at the coded segments, came up with a code from the list without looking at the previously assigned code and then checked for consistency with the old code. In many cases of inconsistency I changed the old code, but in some I kept the old one, as I realised what I was thinking at the time of the original coding.

05/09/2017

When referring to the park action it's interesting that some students comment on the fact that the kids were different from one another and some don't and simply mention that they had the chance to interact with kids. While my first interpretation was that those who don't refer to interculturality did not give it much importance, I then thought that not referring to some kids as different from others, or not commenting on diversity might be consciously or unconsciously done because they take diversity for granted and/or they don't think that it is something they should comment on.

27/01/2018

On doing inductive analysis
Up until last week I had conducted my data analysis by writing up my findings (stage of writing, after coding) without reading any literature so that it wouldn't influence my interpretations. However, I paused my writing for 10 days and read Rogers and Freiberg (1994) chapters 14 and 15 and now that I resumed the writing up of the third theme it is impossible to not interpret the findings through the lens of what I read (humanistic learning, mainly that human values are universal, the value base exists within the human being and emerge from experiencing and that psychological maturity takes place when a person is open to their experiences and begin to relinquish introjected values). I feel that I have been 'contaminated' by what I read, and there is no way back!